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# IMMORTALITY versus ANNIHILATION:

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AN INQUIRY CONCERNING THE

NATURE AND DESTINY

OF THE

# HUMAN SOUL.

BY WILLIAM JACKSON,  
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MELBOURNE, P. Q.

"There is a Spirit in Man."—JOB.

"Absent from the body, present with the Lord."—PAUL.

"These shall go away into everlasting punishment."—JESUS.

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## PREFACE.

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THE *need* of such a book as this, at the present time, is a question upon which there cannot be two opinions. Many of the works in circulation on this subject are so large that their price places them beyond the reach of multitudes who need them most, and are in other respects but ill adapted to meet the *wants of the people*. The doctrines of a materialistic philosophy which have been palmed upon the Bible, are widely diffused in the Eastern Townships, and have done an incalculable amount of harm to the cause of Christ. The writer of these pages has long been of opinion that it is sinful to allow any error to go unchallenged. He has, therefore, preached frequently on the above mentioned doctrines wherever he has found it necessary. In fact, the following pages owe their existence to a request of one of the writer's congregations that he would preach on the subject. This request, combined with the advice of several ministerial brethren, has led the author to publish his thoughts, hoping thereby to be more widely useful.

No man can have a lower estimate of the merits of the following pages than the man who wrote them. He is deeply conscious of many defects in the execution, arising partly from the circumstances under which they were written. Intervals for composition in the life of a Methodist itinerant are few and far between. The reader may



also be assured these pages would never have been committed to the press if they had not met with the approval of several senior ministers whom it is the writer's privilege to number among his personal friends.

But while the writer is conscious of many defects in the literary execution of his work, he feels perfectly satisfied that it contains the *truth as it is in Jesus*. Many of the conclusions have been reached through painful hours of doubt. They have therefore taken a deeper hold of the author's nature than the mere tenets of a Church creed. We have examined the subject in all its bearings for ourselves, and expressed the honest convictions of our own heart.

We desire to acknowledge our obligations to the many authors who have written upon this subject, both *pro* and *con*. We have gathered our material from every available source, and acknowledged our indebtedness in the proper places.

We send this little volume into the world asking the reader to examine it with candor, and compare it with that only infallible standard of truth—the Bible. If he finds it in harmony with God's Word, he is bound to accept its conclusions. If he find it otherwise, let him reject it.

The author prays that, under God, these pages may be useful in warning the ungodly, in comforting the bereaved, in establishing the wavering, and in restoring those who have wandered from the path of truth.

W. JACKSON.

MELBOURNE, P. Q., December, 1871.

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PART I.

THE HUMAN SOUL

A

SPIRITUAL SUBSISTENCE.

B



## CHAPTER I.

### THE POSITION STATED.

1. THE whole of creation, so far as we know, is composed of two distinct substances, viz., matter and spirit. These substances possess attributes entirely different from each other, attributes which serve to distinguish the one from the other. Of the *essence* of these two substances we are utterly ignorant; we only know them by their attributes. Matter possesses such properties as extension, figure, divisibility, attraction, inertness, &c. Spirit possesses such properties as perception, reason, conscience, will, &c. These properties are never found commingling with each other; or, in other words, one of these substances never manifests the properties of the other. Their contrariety of nature is so strongly marked that they cannot be made to coalesce. Now, of which of these two elemental substances is man composed? Is he a material or a spiritual being? Answers as diverse as the poles have been given to these inquiries.

Baron Swedenborg, a learned and pious Swede, taught that man is only a spirit. According to this

writer, the body is not an essential part of man, and is at death to be laid aside for ever. This is in substance the theory advocated by Dr. Bush. We regard this doctrine as contrary to Scripture as it is to the evidence of our own senses.

3. Dr. Edward Beecher, in his "Conflict of Ages," teaches a theory somewhat different to the above, which may be briefly stated thus: When man was first created, he was a pure spirit, but failing in his first probation, a material body was prepared for him, and he was sent into this world to try again. Some of the reviewers of Dr. Beecher seem to regard the idea as originating with him, but this is a mistake. In one form or other, it has existed in the Church from the beginning of the third century. The germ of the theory may be found in the Grecian philosophy. In modern times, the Germans have shown it some favor; but it is well nigh abandoned now, even by them. Not only are the Scriptures silent on the pre-existence of the human soul, but such a notion is at variance with many of the plainest of its statements. It is impossible to accept this theory and at the same time believe the Bible account of the creation of man and the origin of evil.

4. In direct opposition to the above theories there is another which tells us that man is wholly a material being. This theory is far more widely diffused at present than the others, and is far more dangerous in its tendency. Messrs. Dobney, White, Ham, and

Moncrieff, in Great Britain ; and Hudson, Hastings, Stors, Ellis, Read, Blain and Grant, in America, are among its principal advocates. This theory is known among theologians as *Materialism*. As we purpose to examine this theory at length, we subjoin a statement of it in the words of its avowed advocates :

“ The manifestations of the soul, of life, of mind, of sight, thought, feeling, love and envy, and the effects of electricity, sound, heat, and so on, are all alike the effects of physical, or, if you please, of material causes.”\* Again, the same author says, “ Man is dependent upon his organization for all his thoughts, feelings, sensations, and for all the developments of his soul, or life.”† “ For the production of any mental or moral action, there is required a body, brains, nerve-fibre, and bright-red arterial blood.”‡ (A sheep has all the elements and powers mentioned in the last extract ; therefore, according to Mr. Moncrieff, a sheep is capable not only of mental but moral action. An angel, according to Christ, has neither flesh nor bones ; therefore, according to the above writer, an angel is incapable of either mental or moral action. This is indeed “ *foolosophy*.”) Another author of the same school goes so far as to degrade man into a mere *machine*. “ The bones, muscles, blood-vessels, blood, nerves, and brain constitute a

\* Reid's “ Immateriality of the Soul,” p. 4.

† Ibid.

‡ Moncrieff's “ Dialogues on Future Punishment,” p. 24.



thinking and feeling machine working on chemical and mechanical principles." This is a fair view of the philosophy of materialists as stated by themselves. The reader will bear them in mind throughout the discussion.

5. In opposition to all these theories, we believe man possesses both a material and a spiritual nature. In popular language, he has both a body and a soul. This we regard as the teaching of sound philosophy and Scripture. We shall therefore proceed to the proof of our position from both these sources.

## CHAPTER II.

## THE PHILOSOPHIC ARGUMENT.

## SECTION I.

## FALSE ASSUMPTIONS OF MATERIALISTS.

THE theory of the materialist is built upon the false assumption that man's power of thought and will is the result of his physical organization, just as the power of the steam engine is the result of well adapted machinery. But we must remember that the machinery *modifies* as well as *originates* the power of the steam engine. With man, the case is just the reverse; his mental power controls his physical organization. If thought and will were the result of his organization, then the physical organization would *control* his power of thought and will: but this is contrary to experience. We are daily conscious of the power of the soul to control the body; nay, so strong is the rule which the soul exercises over the body, that even its animal appetites are subject to the human will. If, therefore, we accept the idea of the materialist, we shall be forced into the ridiculous conclusion that the effect controls the cause.

Reid says, " This foolish opinion could only take its rise from observing the constant connection which

the Author of nature has established between certain impressions made upon our senses, and our perception of the objects by which the impression is made ; from which they weakly inferred, those impressions were the proper efficient causes of the corresponding perception.

“ But no reasoning is more fallacious than this, that, because two things are always conjoined, therefore one must be the cause of the other. Day and night have been joined in a constant succession since the beginning of the world ; but who is so foolish as to conclude from this that day is the cause of night, or night the cause of the following day? *There is indeed nothing more ridiculous than to imagine that any motion or modification of matter should produce thought.*

“ If one should tell of a telescope so exactly made as to have the power of seeing ; of a whispering gallery that had the power of hearing ; of a cabinet so nicely framed as to have the power of memory ; or of a machine so delicate as to feel pain when it was touched ; such absurdities are so shocking to common sense, that they would not find belief even among savages ; yet it is the same absurdity to think that the impressions of external objects upon the machine of our bodies can be the real efficient cause of thought and perception.”\*

\* “ Intellectual Powers of Man,” Essay II., chap. iii., sec. 1.

From this, then, we conclude that the soul, though dwelling in the body, is distinct from it and of a nature totally different.

## SECTION II.

THE SOUL IS NOT SUBJECT TO THE ACCIDENTS OF THE BODY, NEITHER DO THEY AFFECT ITS POWERS OF OPERATION.

If man were dependent on his physical organization for his mental power, then we might naturally infer that, as the body becomes enfeebled by age or disease, the mind would suffer in proportion, and this without an exceptional case. But is this according to fact? Does the mind uniformly sink with the body? Does the material organization drag the intellect with it in its earthward tendency? Nay! often, as the hour of death draws near, the intellect asserts not only its supremacy, but its independence of the organization. While the body sinks under the influence of disease and death, the intellect soars superior to either. Dr. Clark says that Dr. Fisk exclaimed, when dying, "I now feel a strength of soul and an energy of mind which this body, though afflicted and pained, cannot impair. *The soul has an energy of its own.* And so far from my body pressing my soul down to the dust, I feel as if my soul had almost power to raise the body upwards and bear it away."\* He says of the Rev. Alanson Reed, half an hour before he died, that he spoke to him in person thus: "I know full

\* "Man All Immortal," p. 63.

well that I am at the point of death, but the idea of the spirit being extinguished in death is utterly inconceivable. The soul is going forth, but it has no consciousness of dying; rather the consciousness of living on rises above every other feeling, and it is impossible for me to doubt." \* Halyburton said to a minister "I think my case is a pretty fair demonstration of the immortality of the soul. My bones are rising through my skin. The body is going away to corruption, and yet my intellectuals are so lively, that I cannot perceive the least alteration or decay in them."† There are few men but what instances of this kind have come under their observation at one time or another.

Now, if the intellectual nature of man were the mere result of physical organization, this kind of thing could not occur. As the "*machine*" wore out, its power or force would of necessity be diminished. But this is not the case, of which the above-mentioned facts are proof. Therefore we conclude that man is *not* "dependent upon his physical organization for all his mental and moral phenomena." From facts like the above, we learn that the soul is independent of the body—that it remains uninjured by the accidents to which the body is liable. This would be impossible if it were the result of physical organization. As Butler remarks: "It does not appear that the relation of this gross body to the reflective being is, in

\* "Man All Immortal," p. 68.

† Ibid.



any degree, necessary to thinking ; to our intellectual enjoyments or sufferings ; nor, consequently, that the dissolution or alienation of the former by death will be the destruction of those present powers, which render us capable of this state of reflection." \*

That in some cases men drivel into a second childhood, or lose their intellectual power by injuries or disease, we are quite willing to admit. It is only what we might expect from the circumstances of the case, and it leaves our argument untouched. The body is the house in which the soul dwells, the medium through which it acts. Destroy the eyes of man and he can no longer see the objects around him. No one will pretend that you have destroyed the power of the mind to see. You have only destroyed the *organ* through which it sees, and not the power of sight. It is not the eye that sees, it is the soul, which uses the eye as an instrument. The same may be said of most of the senses. Destroy the *ear* and the soul has no perceivable method of *hearing*, but you have not destroyed its inherent power of hearing, only the instrument it employs for that purpose. When we come to speak of the human brain this idea will be more fully developed. From what has been already said, we perceive that the soul is as distinct from the body as the agent is from the instrument he employs.

\* "Analogy," Part I., chap. i., sec. 3.

## SECTION III.

## THE MATERIALISTIC PHILOSOPHY IS DESTRUCTIVE OF PERSONAL IDENTITY.

If man were wholly a material being, there could not be anything like permanent personal identity, for, as Dr. Reid remarks, "All mankind place their personality in something that *cannot be divided*, or consist of parts." \* The human body, however, is not only formed of parts, but of parts which are in a constant state of change. According to established facts in the science of physiology, our entire bodies are renewed every seven years. Every hour the physical man throws away part of his substance and something new takes its place. But amid all the changes that come over our physical organization, we are conscious of retaining our personal identity. Though every element of our bodies may have changed again and again, we are conscious that we are the same in person as when we were children. If, therefore, man retains his personal identity while his body is in a constant state of change, he must have a nature other than material.

"Identity supposes an *uninterrupted continuance* of existence. That which has ceased to exist cannot be the same with that which afterwards begins to exist; for this would be to suppose a being to exist after it ceased to exist, and to have had existence before it was produced, which are manifest contradictions. Continued uninterrupted existence is therefore

\* "Intellectual Powers of Man," p. 242.

*necessarily* implied in identity." \* Personal identity, then, cannot consist in our material bodies, for they are *not the same* as they were yesterday, nor in *any part* the same as they were seven years ago. Only by a recognition of this fact can we punish a man for a crime which he committed ten or twenty years before. His mere physical organization is not the same in any single particle of it; but he is the same identical man who committed the crime, and, as such, we punish him. If the theory of our opponents were true in this case, we should not punish the *man who committed the crime but some other man*. The reader will see then, how, in practical life, we adopt the soundest philosophy concerning personal identity. We do not regard the body as *the man*, only as the instrument, and we look for his identity in something else, something that does not change or consist of parts. Such we conceive the human soul to be. The arguments of Butler on this subject are unanswerable. (See "Analogy," Part I., chap. i., sec. 2.)

## SECTION IV.

## THE BRAIN IS BUT THE ORGAN OF THE SOUL.

The brain is the organ which materialists suppose to be the originator of thought and action. We readily grant that it is the organ through which the soul acts — it is the instrument by which it carries on its work; but that it originates either thought or action we utterly deny. This is to confound the instrument

\* "Intellectual Powers of Man," p. 241.

with the person who uses it—the channel with the river that flows therein. What is the brain but matter? If you analyze it you find that it is mostly water, with a small portion of albumen, acids, salts, phosphorus and sulphur. Now all these substances possess the properties of matter. This combination gives them no new attributes. If these substances do not possess the power of thought in themselves, no combination can give it to them. Though combined they are matter, and possess all the properties of matter, and no others. But thought, will, and action, cannot be predicated of matter, because they are not among its properties. But man thinks, wills and acts; therefore, he must possess a nature other than material.

The facts brought to light by the progress of the science of physiology all go to prove the correctness of our position. From well-authenticated facts, we learn that any part of the human brain may be diseased while the power to think and feel is unimpaired. Dr. Mattison refers to a remarkable case which appeared in the *Medical and Physiological Commentaries*, which I will transcribe for the benefit of the reader: “A lad, aged eleven years, received a kick from a horse, which fractured the frontal bone. In two hours after he recovered every faculty of his mind, and they continued vigorous for six weeks, and to the hour of his death, which took place on the forty-third day. He sat up every day, often walked to the window, frequently laughed at the gambols of the boys in

the streets, &c. On dissection, the space of the skull previously occupied by the *right anterior and middle lobes* of the cerebrum presented a perfect cavity, filled with sero-purulent matter, the lobe having been destroyed by suppuration. The *third lobe* was much disorganised. The *left hemisphere* was in a state of ramollissement (softening) down to the corpus callosum." Dr. Clark mentions a case from Dr. Ferrier, of a man who retained his intellectual faculties to the last moment of his life. When dissected, it was found that the whole of the right hemisphere was destroyed by suppuration. We have open before us, as we write, Dr. Abercrombie's work on "The Brain." It would be easy to select any number of illustrations, but we must confine ourselves to a very few. In the case of a man who retained his intellect and speech entire up to the time of dying, on dissection, "there appeared on the middle of the right hemisphere a remarkable depression, which, when cut into, was found to arise from an extensive mass of pure ramollissement — the part being in a state of a soft white pulp, without any appearance of pus, and without fetor; it extended the whole depth of the hemisphere." Of another case the Dr. says: "At my last visit he had raised himself in bed with little assistance, answered questions distinctly, and knew every person about him." In this case it was found on dissection that "the whole of the posterior part of the left hemisphere of the brain was one mass of undefined suppuration.



There was considerable deposition of coagulable lymph on the surface of the brain in several places, especially under the anterior lobes. There was a very small quantity of fluid in the ventricles, and considerable ramollissement of the fornix. In the substance of the brain, near the base, there was a small tumor of an ash colour, which contained a cheesy matter, approaching to suppuration." One other case must suffice. A lady who had been spending an evening with some friends, returned home and was found dead in her room the next morning at eight o'clock. Dr. Abercrombie gives the following account of the dissection: "The brain externally appeared healthy, but when a thin section was cut from the upper part of the left hemisphere, a cavity was exposed, through which a probe passed in every direction without any resistance, through nearly the whole extent of the hemisphere. This, upon further examination, was found to arise from the whole hemisphere being in such a remarkable state of decomposition or softening, that it formed one great cyst, full of soft pultaceous matter, enclosed in a very thin covering, formed by the healthy cerebral matter on the surface. . . . . It appeared to every one who witnessed the dissection, that the left hemisphere had been considerably enlarged, and the right diminished in proportion, the falx being sensibly pressed towards the right side."

Before we read the work from which we have quoted these facts, we were quite inclined to doubt the

truth of the statements of the French anatomists on this subject; but if it were in harmony with our design, we could substantiate the statement of Morgani and Haller, who tell us that "every part of the brain has been found to be destroyed, in one instance or another, while yet the individuals have not been deprived of mind, or even affected in their intellectual powers."

The exceptional cases cited by our opponents, in which, to all appearance, the power of thought has been suspended by injuries on the head, only serve to prove the rule. If we were in a position to account for all the circumstances of these exceptional cases, it may be we should find that they do not conflict with the general rule.

What, then, do these facts teach us but that, while the brain is the organ through which the soul acts, the soul possesses a distinct and independent power of its own? The testimony of all sound philosophy is in favour of the twofold nature of man. He has a material body and a reasonable soul.

## CHAPTER III.

## THE SCRIPTURE ARGUMENT.

## SECTION I.

## DIRECT SCRIPTURE TESTIMONY.

It may not be out of place for us to remark that the only purpose for which we introduce the statements of Scripture at this stage of the argument, is to show how it everywhere recognizes the complex nature of man. It teaches that he is neither a pure spirit nor a mere material organization, but a compound of both. And we may also remark that we use the words *soul* and *spirit* to indicate the same thing.

The first Scripture in which man is mentioned is Gen. i. 26, 27, "And God said, let us make man in our image, after our likeness. . . . So God created man in His own image, in the image of God created He him."

The question here is, in what did that image consist? Certainly not in man's body, for "God is a spirit;" John iv. 24. In no conceivable sense can a material body be like a spirit. To this I know it is replied that man was created in the *moral* image of God. To deny this would be to contradict the plainest

statements of Scripture. ( See Eph. iv. 24 ; Col. iii. 10, &c.) But if man was created in the moral image of God, he must, of necessity, possess the *natural* faculties for the reflection of that image. Now a mere material organization could not possess any moral quality, or perform any moral action. In connection with the material, therefore, man must possess a spirit nature, or he could never reflect the Divine image.

In the account of the creation of man we read : Gen. ii. 7, " And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul." Here we have a distinct proof that the body was created first, was perfect in all its organization before the soul was added thereto. When God had " formed man of the dust," then " He breathed into his nostrils the breath of life, and man became a living soul." " He did not merely possess it," remarks Coleridge, " he *became* it. It was his proper being ; his truest self ; the man in the man. All organized beings have life in common, each after its kind. This, therefore, all animals possess, and man as an animal. But, in addition to this, God transferred into man a higher gift, and specially inbreathed even a living—that is, self-subsisting—soul ; a soul having its life in itself." The writers of the materialistic school seem to regard this inspiration of the breath of the Almighty as the communication of mere animal life. Now, if this supposition

be true, what better is man than a mere animal? All their show of criticism upon the original of the passage is not worth a straw. If the inferior animals are called "living creatures," an ass, for instance—is man no more than that? The whole of the Scriptures proceed upon the assumption that, united to the animal organization of man, there is a spiritual subsistence, so closely resembling in spirituality its Great Author, that it is spoken of as an "infusion of His breath." To accept the interpretation these writers put upon this text, we must not only believe in a material God, but that He also possesses an animal nature similar to our own. If the text is to be understood as the communication of mere animal life, or breath, to man, then God must have lungs and breathe in a manner similar to ourselves. Unless we are prepared for a whole chain of absurdities like this, we must renounce the whole of this theory and the principles of criticism by which it is sustained.

If we turn to Zech. xii. 1, where the sacred writer refers to the account of the creation of man as given by Moses in the Book of Genesis, in such a way as serves to prove the correctness of our interpretation: "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and *formeth the spirit of man* within him." A reference to the context (v. 1-9) will show the reader the promises of protection it affords to the people of God.

The verse we have quoted gives them a threefold assurance of God's ability to protect them. This threefold assurance is the power of God as displayed in the creation of the heavens, the earth, and the "formation of the spirit of man within him." How does the creation of man display the Almighty power of God? If it consisted in the mere formation of the body from the dust of the ground, it does not contain so rich a display of His Divine power as many objects around us. Materialists reason as though the display of Divine power, as intimated in this Scripture, consisted in the formation of a machine from the dust which the Almighty set in motion by the inspiration of His breath. But God declares that it consisted in the "formation of the *spirit* of man *within* him." A work which He classes with the creation of the heavens and the earth. A work which displays His Divine power *more* than the heavens and the earth, because it is superior to them both. This cannot be said of the mere material organism of man. This passage, therefore, explains the meaning of the expression in Gen. ii. 7, where God is said to have breathed into man's nostrils the breath of life, and man became a living soul. This was no mere motive-power supplied to a mere machine, but the creation of a new existence. It was "the *formation* of the spirit of man *within* him." The word translated "*formed*" in this passage is often used in Scripture in the sense of creation. (See Gen. ii. 7, 8, 19; Psalm xciv. 9, &c.)



From this passage, therefore, we not only conclude that man possesses a spirit nature in union with a material organization, but that the creation of his spirit is of all God's works the most glorious, manifesting both His wisdom and His power, as no material creation can. This passage must stand as the testimony of God against the doctrine of materialists.

The same truth is taught in the same way in Isa. xlii. 5, which I need only quote: "Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath to the people upon it, and spirit to them that walk therein."

The same doctrine—that within man's body there is a soul or spirit—is taught in the following passages of the Old Testament: Jobxiv. 22, "But his flesh upon him shall have pain, and his *soul within* him shall mourn." Job xxxii. 8, "But there is a *spirit* IN man; and the inspiration of the Almighty giveth them understanding." Isaiah xxvi. 9, "With my *soul* have I desired thee in the night; yea, with my *spirit within* me will I seek thee early." Such is the teaching of the Old Testament on this important subject. It gives no sanction whatever to the notion that man is a mere material organization. It recognizes everywhere that his nature is twofold, viz., material and spiritual.

More emphatic, if possible, is the voice of the New Testament on this subject. Matt. x. 28, "Fear not

them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell." Here there is a distinct recognition of the twofold nature of man, the "*body*," and the "*soul*." Luke i. 46-47, "And Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Here the words seem to be used interchangeably. If the *soul* of Mary magnified the Lord, and her spirit rejoiced in her Saviour, how say some that she possessed no such thing?

1st Cor. ii. 11, "For what man knoweth the things of a man, save the *spirit* of man that is *within* him?" Here it is expressly asserted that there is a spirit in man which thinks and knows. In the face of a Scripture like this the doctrine of materialists is untenable.

1st Cor. v. 5, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1st Cor. vi. 20, "Therefore glorify God in your body, and in your spirit, which are God's." 1st Cor. vii. 34, "The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit." 2nd Cor. vii. 1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." According to these Scriptures (and it would be easy to multiply them), man not only possesses a mate-

rial organization called a *body*, but a *spirit*, which is the most essential part of his nature ; a spirit which thinks and knows ; a spirit capable of glorifying God and reflecting the holiness of His Divine nature ; a spirit which controls the body as it wills, thus demonstrating the superiority of its nature.

1st Thess. v. 23, " And the very God of peace sanctify you wholly ; and I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ." The philosophy on this subject, as taught in Greece at the time the Apostle wrote this Epistle, was as follows :—Man consists of *three* parts. *First*, SPIRIT, in which they included the reason, conscience and will, which they believed to be immortal. *Second*, SOUL, in which they included the sensations and passions which man possesses in common with the animals ; this they believed to perish with the body. *Third*, BODY, by which they meant his material organization. Now, if this philosophy had been radically wrong, we cannot suppose that the Apostle would have lent his name to it. He was the champion of truth, the defender of the faith in apostolic times ; he was pre-eminent among his brethren in his zeal to preserve the truth from corruption. Yet we find him writing to a Church where this philosophy prevailed ; and, instead of warning them against the error, he adopts the *formula* of the philosophers, and prays that " their whole *spirit* and *soul* and *body* may be preserved blameless

unto the coming of our Lord Jesus Christ." Such writers as Storrs, Ellis, Read, Blain, &c., when describing the doctrine we teach, are very fond of indulging in such epithets as,—“Pagan notion,” “Heathen fable;” a doctrine which Christian teachers found in the “Philosophy of Plato and not in the Bible.” These things are beneath notice were it not for the influence they exert on a certain class of simple minds. Wherever we find it truth is one. In Plato or Paul truth is the same. Paul and Plato, the Bible and what some are pleased to call “Heathen philosophy,” are at one on the vital question of the constituent parts of man’s nature. These sneers of materialists at the “Pagan philosophy” only betray the weakness of their cause. Conscious of their want of logic to sustain their theory, they try to blacken the good name of its opposite. But one thing the unprejudiced mind will always recognize, that calumny and argument are very different things. This agreement of Paul and Plato is manifest also in Heb. iv. 12, “For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *soul* and *spirit*, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart.”

This exposition is in harmony with the teaching of the early Fathers. Hagenbach mentions this as the opinion of Justin Martyr, Clement, Origen, &c.\*

\* Hagenbach’s “History of Doctrines,” Vol. I., p. 149.

Some of the Fathers understood the term "*soul*" in 1st Thess. v. 23, as the connecting link between the spiritual and material part of man's nature.\* Knapp not only says "This doctrine (*trichotomy*) was believed by many distinguished Christian teachers" in the early part of the Christian era; but he also says that "It seems to have been generally believed by those of a more deep and spiritual religion, and is at present the doctrine of the evangelical part of the Lutheran Church."† Hahn gives the following scheme of the nature of man:—

1.	2.	3.
SPIRIT.	SOUL.	BODY.
Peculiar to man, with	{ Common both to man and brute, with	
(a) Reason.	(a) Understanding.	the same properties
(b) Will.	(b) Desire.	as other matter, and
(c) Conscience.	(c) Feeling.	the <i>external senses</i> .

as principal attributes.‡

Those who make this division hold that man has not only the same power of apprehension, desire and feeling which is common to the animal creation, included in *two* and *three* of the above division, but that he also possesses a nature different in *kind* to theirs—a nature which raises him to the rank of a moral agent, which nature is indicated by number *one* in the above division. This division is reasonable and plain, and in perfect harmony with the inspired volume.

\* Hagenbach's "History of Doctrines," p. 149.

† Knapp's "Christian Theology," p. 180.

‡ Ibid. p. 181.

## SECTION II.

## MATERIALISTIC USE OF THE WORD "SPIRIT" EXAMINED.

Thus far we have ascertained from philosophy and Scripture that man is a complex being, possessing a material organization, and a soul or spirit, which not only animates the material organization, but which raises man above a mere animal to the nobility, privileges, and responsibilities of a moral agent. Such is man, and such are the constituent elements of his nature.

But materialists endeavour to explain away the meaning of the words "*soul*" and "*spirit*" by the adoption of a mode of criticism which Landis appropriately calls the "*Democratic*." By their plausible utterances, their perpetual juggling of words, and their base misrepresentations of Scripture, many unwary ones have been drawn away from the truth of the Gospel to the inventions of men. It will be necessary, therefore, to expose their fallacious method of dealing with God's Holy Word.

We will try, *first*, to follow them in the construction they put upon the word "*spirit*." They start out with the proposition that "man is a mere corporeal organization," nothing more. "Spirit," say they, "is not a living entity." A writer belonging to this school says, the words translated *spirit* have the following significations :—

“ 1. They denote the *air* we breathe, which is essential to sustain life.

2. A *being* either good or evil.
3. An *influence* proceeding from a being.
4. A *state of feeling* in any individual.\*"

Now all this we are prepared to accept most heartily. But the above writer attempts by a kind of clever cunning, not by honest criticism or sound exegesis, to prove that this word is never applied to a conscious entity in man's nature. This word, however, is often used by the sacred writers in such a way that it cannot be understood of anything but a conscious entity in man's body. Take some examples.

Num. xvi., 22, "And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" "It will be observed," says the writer just quoted, "that '*all flesh*' has a portion of this spirit or breath of life. All the animal creation have received the breath or spirit of life from the Creator, hence He is 'the God of spirits,' or breath, 'of all flesh.'"<sup>†</sup> But *breath* cannot be the signification of the word here. The whole drift of the passage precludes the possibility of such an interpretation. The fundamental idea in the word "God" is a being who is the proper object of worship, as we shall have occasion to notice in the sequel; but mere animals have not the necessary faculties to worship God. Therefore, the word "*flesh*" in this

\* "The Spirit in Man," p 28.

† Ibid. p 12.



text cannot be used in its widest sense, but of man only. This text, therefore, teaches that man has a spirit-nature capable of holy worship. See also ch. xxvii. 16, "Let the Lord, the God of the spirits of all flesh."

Job xxxiv. 14, 15, "If He set His heart upon man, if He gather to Himself His spirit and His breath; all flesh shall perish together, and man shall turn to dust again." Here the word *spirit* cannot mean the air we breathe. This would make the Divine Being guilty of the utterance of senseless tautology. Besides, there is a sharp distinction drawn between breath and spirit. They are not the same thing, but different, given to man by the Divine Creator. Nor can the word signify, in this connection, either "a state of feeling," or "an influence proceeding from an individual." The obvious meaning of the passage lies on the very surface, and is similar in its import to Eccl. xii. 7, Let God take away from man "the spirit and the breath" He has given him, and man returns to the dust from whence he was taken. This passage is proof positive that man is not a mere material organization, but that he also possesses a reasonable soul, spiritual in its nature, and in no way dependent upon the body for its existence.

Job x. 11, 12, "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews; thou hast granted me life and favor, and thy visitation hath preserved my spirit." The context fixes

the meaning of the word in this passage as constituting a conscious entity in the human body. Note also the distinction in this text between *life* and *breath*. Spirit is not the mere life of the body, as we are told, but something that has an independent existence of its own.

Eccl. xii. 7, "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." This Scripture will come under observation again. We only wish to point out now that the word cannot signify *breath* in this passage—the uniform construction of materialists. It would be solemn mockery in God to tell man that when he dies the air he breathes shall return to the atmosphere, for in no other sense can the breath return to God. Is this the meaning of words so solemn? If this is not to charge the Divine Being with the most egregious folly, in the name of reason what is it? If this is not trifling with solemn things, in the name of common sense what is it? Men who call themselves Christians ought to blush at such proceeding. Men who call themselves scholars should be ashamed of such nonsense.

This is the verdict of the Old Testament Scripture on this important topic. Let us turn our attention to the New.

Acts xxiii. 8, "For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." It is very manifest that the

word *spirit* is used in this connection to indicate a living personality apart from a material organization. The word is here used with reference to men who have departed this present life. It cannot refer to angels either good or bad, for here we have a sharp distinction drawn between the "*angels*" and the "*spirits*" indicated. Now the Sadducees in harmony with modern materialists, denied the existence of any such beings, but the Pharisees believed in both. Paul in this assembly, where his life was in danger, said he was a Pharisee—a Pharisee in faith so far as it regards the doctrine of spirits. Luke mentions these particulars (disbelief in the resurrection, and the existence of angels and spirits) as distinguishing the Sadducees from the Pharisees. This passage, therefore, shuts us up to the alternative of either believing in the distinct and separate existence of the human spirit, or of charging the Apostle Paul with falsehood, when in that assembly he cried, "I am a Pharisee and the son of a Pharisee."

Rom. viii. 16, "The spirit itself beareth witness with our spirit, that we are the children of God." Here again the word is employed in a sense in which it cannot signify "breath, an influence, or a state of mind." It is applied to man's power of thought and perception. It cannot refer to man's organization, but to something within it, something he possesses. This Scripture represents one spirit bearing testimony to another spirit, of the certainty of a fact, the Divine

Spirit witnessing with the human spirit that its sins are forgiven, and that it is accepted of God. It is one person assuring another of favor and friendship. This is the only rational interpretation the text will bear. This and kindred Scriptures have forced upon materialists the necessity of denying the personality of the Holy Ghost. In common with Socinians, they believe him to be an influence or attribute emanating from the Deity. In fact, the whole theory, is destructive of the doctrine of a Trinity of persons in the Godhead. In order to maintain a show of consistency in their theory of the human soul, they not only find it necessary to discard the personality of the Holy Ghost, but also to rob Christ of His true and proper Deity. Follow their theory to its logical consequences and you have a material God ; a mere *creature* to make atonement for sin ; and a mere influence instead of a Divine *person* to regenerate and sanctify the soul. These things are carefully suppressed by many of their teachers, others boldly and openly declare them. The truths of the Bible are so intimately connected, that if you tamper with one you are sure to affect the whole. The reader will pardon this digression ; it seemed almost necessary to make it.\*

Gal. vi. 18, " Brethren, the grace of our Lord Jesus Christ be with your spirit." The same expression occurs in Philemon v. 25 ; and a similar one in 2nd

\* See Appendix B.

Tim. iv. 22. We can easily understand how the grace of Christ can be with and sustain the spirit of a man in the sense in which we interpret the word. But how the grace of Christ can be with "the breath, an influence, or a state of mind," it is utterly impossible to conceive.

Any who may desire to pursue this point further will find material enough in Scripture to extend it indefinitely. These passages are all our space will permit, and are more than sufficient for the purpose for which they have been quoted. They serve to point out the fallacy of materialists, who quote a number of passages in which the word "*spirit*" signifies "the breath, an influence, or a state of mind;" and thence conclude the word is never used to designate the soul, the intellectual and moral nature of man. A theory which requires such logic to support it must be without any foundation in truth. Rather would I lean on the single utterance of the infallible guide which assures me (Job xxxii. 8) there is a "*spirit in man*," not a mere influence, feeling, or the air he breathes; but a SPIRIT, intelligent and responsible, "and the inspiration of the Almighty giveth them understanding."

### SECTION III.

#### MATERIALISTIC USE OF THE WORD "SOUL" EXAMINED.

The use our opponents make of the word "*soul*" is similar to that made of the word "*spirit*." It is said the word soul signifies "life, living creature,

person," &c. But does this prove that the term is never applied to the thinking, willing principle in man? This logic is like two and two are four, therefore it is a hundred and seventy miles from Montreal to Quebec. The premises here have about as much connection with the conclusion as we find in a good deal of the literature of this school of theology.\* This word "*soul*" is often used in Scripture in such a sense that it can neither mean "life, living creature, blood, or desire," nor anything else but a conscious nature in man's body, a nature which originates his actions and controls the body in which it dwells. Let us look at a few examples:—

Isaac told Esau to go and take venison, and make savory meat, that he might eat, and "that his *soul* might bless him before he died." Gen. xxvii. 4. On the supposition that the soul is the mere life of the body, these words are without meaning. Mere life is an abstract thing, and has no power to confer anything upon any one. Put the ordinary construction upon the word, and the passage becomes intelligible at once.

Job xiv. 22, "But his flesh upon him shall have pain, and his soul within him shall mourn." In this passage the word *soul* cannot signify "the living creature" or mere organism of man, because it is

\* The reader can find plenty of such logic in "Bible *versus* Tradition," "Death not Life," "The Spirit in Man," "Rich Man and Lazarus," &c.

plainly distinguished from the body in the former part of the verse. Nor can it be understood of the mere animal life, for the same reason. The flesh, in order to feel pain, must have life in itself. It is the soul within him of which Job speaks. If this passage does not most emphatically distinguish between the body and the soul, it is utterly impossible for language to make a distinction. Let the unprejudiced reader take these words in their obvious signification, and he cannot fail to subscribe to the doctrine that "*within*" man's body there is a soul which thinks and feels.

Job xxx. 25, "Did I not weep for him that was in trouble? Was not my soul grieved for the poor?" Here there is a recognition of the soul as a conscious entity in man; for it is capable of appreciating the sufferings of the poor and grieving over them.

Psalm xix. 7, "The law of the Lord is perfect, converting the soul." We do not suppose that the converting grace of God changes the animal organization of man. But it does change the whole bias and tendency of his moral nature (here called the soul), giving it new views, motives, and feelings. If we take the marginal rendering, "The doctrine of the Lord is perfect, *restoring* the soul," it signifies the recovering that spiritual life which had been forfeited by transgression. On the theory of our opponents it is simply impossible to expound this text at all. The mere animal life is incapable of conversion.



Psalm xxvi. 9, "Gather not my soul with sinners, nor my life with bloody men." Nothing can be plainer than the distinction in this text between the life of the body and the soul of man. The Psalmist deprecated two evils; one that had respect to his *soul*, and another that might occur to his *life*. Therefore the soul and the life are not the same thing, as often represented by materialists.

Psalm xli. 4, "I said, Lord be merciful unto me: heal my soul; for I have sinned against thee." Under Gen. i. 26, 27, we intimated that no mere material organization could be capable of moral actions, good or evil. In this Scripture, therefore, the word soul cannot apply to the whole man. His mere animal organization is as incapable of sin as the beasts that roam the forest. So far as sinning is concerned, the body can only be the servant of the soul. That which we call the soul is the only part of man's nature that is capable of sin; and here it is represented as crying for mercy. Here again, then, the word *soul* is used to designate the inner and most essential part of man's nature.

Psalm xlii. 1, 2, 5, 6, 11. Here the Psalmist speaks of his soul "*panting* after God;" "*thirsting* for God;" "*cast down*," and "*disquieted within him*." Not a single interpretation our opponents put upon this word will express its meaning in this psalm. It certainly does not signify the whole man as they sometimes use the word; the Psalmist (ver. 5 and 11)

speaks of it as the soul "*within* him." It cannot indicate the mere "*life*" of the body, for mere life has no power to think or know, to desire or be cast down and disquieted. Nor can the word mean "desire," for the soul is here represented as the agent desiring God—"panting after him," "thirsting for him." The only signification the word will bear in this connection is that commonly put upon it. It signifies that within us which thinks and knows is capable of being cast down and disquieted.

Psalm lxvi. 9, "Which holdeth our soul in life"—margin, "*putteth* our soul in life." Life, then, according to the Psalmist, cannot be the same thing as soul, notwithstanding our materialistic friends to the contrary. The reader must choose for himself whom he will believe. Again, in verse 16, we read "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." The Psalmist uses the word here to designate that part of our nature which is capable of knowing and loving God, of appreciating his mercy in the forgiveness of sin and the renewal of its own nature.

One other passage from the Old Testament must suffice, Micah vi., 7, "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Here the soul is clearly distinguished from the animal organization as a distinct and separate existence. If the human soul were the result of

organization, this kind of expression would be unmeaning, yea more, it would be misleading.

So much for the teaching of the Old Testament. Its voice on the conscious personality of the human soul, apart from the body, is most unequivocal. The instances produced are but a tithe of the proof it contains on this subject. Sufficient, however, has been produced to establish the truth beyond a doubt. We will now turn our attention to the New Testament for its decision on the subject.

The first passage to be mentioned is Matt. x. 28, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell." If the soul were the result of organization, or if it were the mere life of the body, what meaning would there be in these words of Jesus? He tells us plainly that men *can* kill the *body*; but that is not to retard us in our duty, for they *cannot* kill the *soul*. But if the soul be the result of organization, or the mere life, as materialists say, then when men have killed the body they have put an end to the conscious existence of the whole man, in direct opposition to the statement of Jesus. The attempt of materialists to harmonize this passage with their theory betrays the weakness of their cause. They are willing to accept any interpretation but that obvious one which lies on the surface of the passage. Hear them: "We know of no reason why it (the word rendered soul) might not be translated *life* in this text as well as any

other." \* Well, then, translate it life. "Fear not them which kill the body, but are not able to kill the *life*; but rather fear Him which is able to destroy both body and *life* in hell." Does this help their cause any? No! The change of this very word in this text is a tacit admission of the whole question at issue. It concedes the very point for which we contend. If men can *kill* the *body*, then it must possess a life of its own. On the theory of the materialist, when the body is killed, what is there left alive for man to kill or God to destroy? Perhaps some one versed in the secrets of materialistic criticism would inform us. But this exposition not being satisfactory, the same writer borrows one, more foolish if possible, from Moncrieff's "Dialogues on Future Punishment." He says, "The question arises, what does the word *psuche* in Mat. x. 28 represent? We think it does not mean *this* present *soul* or life, for the reason that the destruction threatened is not in this life but in the world to come... 'Be not afraid of them that kill the body (or take this life), and after that have no more that they can do.' It is certain, then, that *man* cannot take from us our future life, now 'Hid with Christ in God.'" † This is argument and criticism with a vengeance. Truly a drowning man will snatch at a straw. If the soul is unconscious between death and the resurrection, as this very author tells us, then all this circumlocution and far-

\* "The Soul," p. 30.

† Ibid.

fetches interpretation amount to nothing. According to this, then, a man *can* kill the soul in just the same sense in which he can kill the body. Another writer of the same school gives an interpretation of a similar kind: "Although wicked men and devils can extinguish this life, and reduce the being of man to dust, they have no more that they can do; they cannot prevent the resurrection, and therefore cannot *destroy* our being or life... Those who can *kill the body*, take this life, ONLY SUSPEND OUR BEING UNTIL THE RESURRECTION." To kill the body, then, according to this author, is "To reduce the being of man to dust." Now, the whole man being made of dust—as these writers contend—if this is not to kill the soul in the same sense as the body, what is it? This exposition flatly contradicts the words of Jesus. *He* says they "*cannot* kill the soul." The reader must choose for himself whom he will believe, the Saviour or the advocates of materialistic philosophy. If we accept the words of Jesus in their obvious sense, we shall be forced to accept the doctrine of a conscious entity in the human body, the life of which men cannot even "*suspend*."

The same conclusion may be drawn from Matt. xvi. 26, "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" As usual, our opponents, in dealing with this text, appeal to other portions of Scripture, where the word here rendered *soul* is

rendered *life*, and thence infer that it signifies life here also. This is a fair sample of materialistic logic. The context fixes the meaning of the word here to be the internal nature and not the mere animal life of man. Even the translator (Dr. Campbell), whom they quote as rendering the original word *life* in this text, says, "That our Lord has a principal eye to the loss of the soul or of eternal life, there can be no doubt." But our opponents quietly forget to quote this portion of Dr. Campbell's remarks on this text.

In dealing with this passage, there is a manifest attempt on the part of our opponents to make the impression that the translators of our version intended to deceive the ordinary reader. Now, it is a well known fact that most commentators freely admit that the word here rendered soul is rendered life in the verse preceding, and give the reason why it cannot be rendered life in this. In order that the reader may see this, I append the notes of Richard Watson on the verse: "The word *psuche*, here translated *soul*, is the word used for *life* in the preceding verse: for, in fact, the word signifies both the bodily life and the immortal soul: and that it here means the higher life of man, that is, the *soul*, is so manifest here from the scope of the argument, that one may be greatly surprised that any should have chosen to render it otherwise, and to argue that our Lord speaks primarily, at least, if not exclusively, of the loss of animal *life*. . . Had our word *life*, like the Greek *psuche*, been commonly

used, both for the animal life of the body and for the immortal spirit in man, it would have been allowable to translate: 'For what is a man profited if he shall gain the whole world and lose his own LIFE?' but as the term *life* conveys but one meaning, our translators could not have expressed the true sense otherwise than by translating *psuche*, in this verse, soul. This could not be done in the preceding verse because of the paronomasia, the rhetorical figure employed by our Lord in this and many other of His discourses."

Acts xv. 24, "Subverting your souls, saying ye must be circumcised and keep the law." Here the word is used to designate that in man which thinks and knows, for these Judaizing teachers had turned the minds of these converts from the simplicity of the Gospel to the irksome task of keeping the ceremonial law of Moses.

James v. 20, "Let him know, that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." We have already seen that the mere material organization is incapable of sin; and this text speaks of saving the soul from death, as the consequences of sin. This text, therefore, must stand as a witness of the compound nature of man.



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## PART II.

THE CONDITION OF THE HUMAN SOUL

BETWEEN

DEATH AND THE RESURRECTION.



## PART SECOND.

### THE CONDITION OF THE HUMAN SOUL BETWEEN DEATH AND THE RESURRECTION.

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#### CHAPTER I.

##### THE POSITION STATED.

##### SECTION I.

##### THE IMPORTANCE AND INTEREST OF THE SUBJECT.

THE love we bear to many who have gone the way of all flesh throws around this subject a deep and sacred interest. Ere long we shall pass away also. What is the state of those who have been taken from us? What will be our own condition when death has severed the union between body and soul? These questions do not arise from mere curiosity, they spring from our hearts. This is no matter of mere speculation, but of deep personal interest. "No; it is not curiosity, but my heart's deep instincts that ask the question—that dear departed friend, whose ashes are scarcely cold in his tomb, whom but the other day I bade farewell, where is he? What is he now? Not of his body do I ask this—for where it is, and that it sleeps a dark and dreamless slumber

—alas! I know full well. But is his soul also asleep? Has it, too, in some dreamland sunk into drowsy forgetfulness, without a thought of me he loved so well? Was it, after all, a fond delusion, the hope expressed by his dying lips and echoed back by my own, that, though parted, we would still remember each other? Ah! if Scripture had said so, what were there for me but to believe it, and try as best I might to conquer this second bitterness of separation. But Scripture is truer to my social nature than is a cold and stoical philosophy. For though it tells me not whether this departed one sees me, or knows what befalls me, it does tell me, and this sufficeth, that while I weep here behind him, he is happy—consciously, blessedly, fully happy in the presence of his Saviour; and I, who soon shall have to follow, will comfort myself with the thought our reunited spirits will renew their intercourse, which death for a short time has interrupted.”\* The interest with which this subject is surrounded has given rise to a variety of erroneous opinions. Men *without* the Bible, anxious to extort the secret from the unknown world, have appealed to astrology and necromancy. Men who have the Bible, unable to comprehend its teachings or dissatisfied with its generalities, have, in these modern days, appealed to spirit-rapping and kindred follies. Some of these opinions present inviting opportunities of extended remarks, but our limited space demands the utmost brevity.

\* “Unseen Realities,” by Trail.

## SECTION II.

## TRANSMIGRATION OF THE SOUL.

This opinion was held by many nations from the earliest time. They believed that at death the soul passed from one body into another—sometimes into a human body, sometimes into that of a brute. “Originally,” says Knapp, “this transmigration of souls was not regarded as a matter of retribution, or as a means of purification. This term was not given to the doctrine until a period of higher cultivation. It came to be understood in this light, for example, by Pythagoras and Plato among the Greeks. The belief of this doctrine seems rather to have rested, at first, upon a certain supposed analogy in nature, where one body is observed always to pass into another, and, even when it seems to perish, only alters its form and returns in a different shape.”\* Pythagoras states his belief in this doctrine thus:—“Souls never die, but always on quitting one abode pass to another. I myself can remember that, in the time of the Trojan War, I was Euphorbus, the son of Panthus, and fell by the spear of Menelaus. Lately being in the temple of Juno at Argos, I recognized my shield hanging up there among the trophies. All things change; nothing perishes. The soul passes hither and thither, occupying now this body, and now that; passing from the body of a beast into that of a man, and thence to a beast again. As wax is stamped with certain figures, then melted, then stamped anew

\* Knapp's “Christian Theology,” p. 523.

with others, yet is always the same wax, so the soul, being always the same, yet wears at different times different forms."

This opinion never found much favour in the Christian Church. Some of the gnostic sects have been supposed to have entertained this doctrine, and some have charged Origen with holding it, but unjustly, as Dr. Knapp thinks. He accounts for its being ascribed to him because of his belief in the pre-existence of the soul—a doctrine which is intimately connected with that of transmigration.

This doctrine, in its various modifications, was the effort of unassisted reason to grasp and work out the Scripture doctrine of atonement and final salvation. It was the invention of unaided reason in search of a propitiatory offering for the sin of which it was oppressively conscious—for a means of purgation by which it might be fitted for intercourse with the Deity from whom its guilt and impurity had severed it. Absurd, therefore, as the doctrine may appear to us, it was an invention of unaided reason to satisfy man's greatest needs.

That this doctrine had taken a deep hold upon the world before the advent of Christ there can be no doubt. It was one of the fundamental doctrines of faith in the Eastern world. It rested on a religious foundation, and Schlegel thinks that, from the earliest time, it was connected with the idea of retribution and sanctification. "The soul, it is supposed, after having

been soiled and corrupted by its contact with the body and the world, must expiate its sins by wandering, for an appointed cycle, through various forms of uncongenial matter. By enduring these penal sufferings for a long time it becomes purified, and prepared to mingle again in the original pure fountains from which it proceeded. At the bottom of this whole belief lies the deep and just feeling that, after man has wandered so far from God, in order to approach Him again he must travel with great labour through a long and dreary way; and also the conviction that nothing which is imperfect or stained with sin can enter into the pure world of blessed spirits, or be for ever united with God." \*

## SECTION III.

## THE SOUL IN AN UNCONSCIOUS STATE AFTER DEATH.

The first trace of this idea we find in the Christian Church was in the third century. It was first taught in Arabia by one Arnobius. (See the section on the Testimony of the Fathers.) This doctrine is as utterly repugnant to the instincts of the human heart as it is to the teaching of inspiration. "Surely that philosophy which rolls up the shadows of sleep from the grave's mouth to heaven's gates" can have no foundation in truth. "It might suffice it that the body sleeps, so soundly sleeps, that corruption's gnawing tooth does not awake it. And perhaps it needs the rest, foul as the bed is on which it lies. At all events, when we

\*Knapp's "Christian Theology," p. 524.



have wrapped it in its winding sheet and covered it over with the pressed mould, we do not look for anything else but that it will sleep out its slumber until the resurrection-trump shall awake it. But the soul which we wound in no shroud, nor enclosed in any coffin, nor buried in the loam—to tell us that *it* also sleeps, would be to quench some of our fondest longings, and to dry up one of the sweetest mitigants of our sorrow for the dead.” \*

As we purpose to examine this theory at length, it may not be out of place to transcribe a statement of it by some of its most prominent advocates. “The soul has not and cannot have a conscious existence independently of the organized being animated.” “All the dead are unconscious in their graves.” “The compound being man becomes entirely unconscious in death.”† “The Bible teaches that man, *the soul* as well as the body, dies.”‡ “I think I am fairly permitted to affirm that what has already been advanced under the preceding sections is sufficiently definite and unmistakeable to justify the conclusion that both our Lord and His apostles taught no such doctrines as that the disembodied soul is the human personality, and that the soul or spirit exists after death in a state of consciousness; but that, on the contrary, they taught the state of death to be a complete decease of the conscious being, and that the life will not be rekindled until the

\* “Unseen Realities,” by Trail.

† “Bible *versus* Tradition.” ‡ “Intermediate State,” by Grew.

period of the resurrection."\* "The whole man, whatever are his component parts, suffers privation of life in what we call death." "The period which elapses between the time of death and the resurrection is spent in unconsciousness and inactivity; the soul is either extinct or in a profound and dreamless sleep, forgetful of all that is past, ignorant of all that is around it, and regardless of all that is to come." These quotations are gathered from a variety of English and American publications, and they will furnish the reader with a comprehensive view of the doctrine held by our opponents.

Having stated the position in the words of our opponents, we do not wish to commit a frequent blunder of theirs by begging the whole question, but proceed at once to the Scripture testimony. Before we do this, however, we would like to remind the reader of the argument to be derived from the first part of this volume. The idea of the unconscious state of the dead is built upon the assumption that the human soul is the result of material organization. To contradict this theory, sound philosophy and Scripture unite their testimony. Let the reader apply this argument, as presented in Part I., and he will see how unfounded this assumption is. If, therefore, the premises of our opponents are false, their conclusion must be so also. Their attempt to prove it from Scripture will be examined in subsequent chapters.

\*Ham's "Life and Death."

## SECTION IV.

IS THE HUMAN SOUL IN AN INTERMEDIATE PLACE BETWEEN DEATH  
AND THE RESURRECTION, OR DOES IT GO IMMEDIATELY TO  
HEAVEN OR HELL?

At a very early period in the world's history the home of departed spirits was supposed to be in some undefined place under the earth. The souls there separated from their bodies were regarded as a sort of aerial beings, or *shades*. This place the Hebrews called *sheol*, and the Greeks *hades*, which signifies a *place of darkness*. It was used both by the Hebrews and Greeks to describe *the state* of departed spirits without any reference whatever to their condition. For ages they made no distinction between the inhabitants of this subterranean abode ; but after awhile they supposed the place to be divided, and the righteous and the wicked were supposed to have a separate dwelling there.

This we regard as the germ which afterwards grew into the Romish doctrine of purgatory, with its collateral errors and monstrosities. The adopting of this pagan idea of a separate place led to prayers for the dead and the offering of mass for the release of souls from purgatory, a practice that has done more to fill the exchequer of a corrupt Church and bind the consciences of men than any other error Satan ever invented.

This *underworld* theory, as it is sometimes called, has, in our opinion, given rise to another error, which has been held by many pious and devoted Protestant divines ; viz. : that the soul is detained in a separate

*place*—not in heaven or hell—until the resurrection. This is the received doctrine of the Church of England, and it is held by many in all branches of the Christian Church.

That this opinion was held by some of the early fathers cannot be denied. Justin the Martyr, Irenæus and Tertullian may be mentioned as examples. But the opposite opinion was also held by a number of their contemporaries. And it is worthy of remark, that most who held this doctrine also taught that certain privileged persons went immediately to heaven, *e. g.*, the martyrs. They also held that very wicked men went immediately to hell." (See Hagenbach, Vol. I., p. 121-123.) The testimony of the fathers during the first and second centuries, on this point preponderates in favor of souls going immediately to heaven or hell. The idea of a *third place* existed, and this is the most that can be said. The idea as held by modern Christians was of a later origin. It arose from the amalgamation of the Grecian philosophy with Christianity. And in our opinion it savors much more of the former, than it does of the latter.

The doctrine as held in our day is well put by an Episcopalian writer in the following paragraph:—  
"The greater majority of those who die in the Lord are very far from being eminent saints. They leave the world pardoned and free from sin, indeed, but very imperfect, ignorant, feeble, and unfit for the ineffable blaze of heavenly effulgence, and the society and

employments of the ancient and glorious inhabitants of heaven. But paradise is an intermediate resting-place, where the soul becomes unfolded, invigorated, and instructed for a superior state and world. The spirit, disenthralled and emancipated from its earthly prison and vehicle, passes into this place of abode perfectly adapted to its disembodied state and the design of that state. There, under genial and sanative influences, it repairs its losses and injuries, recovers its balance and tone, becomes thoroughly developed, and fully prepared for another and still higher state of being." \*

Now, if this be a fair statement of the doctrine of an intermediate *place*, while we would by no means confound it with the Romish purgatory, yet it is certainly very near akin to it; and, according to the above quotation, it exists for much the same purpose. But our chief objection to this theory is that it undervalues the sacrificial death of Christ, and the sanctifying work of the Holy Spirit. Christ died to provide a means whereby man's sin might be forgiven, whereby his moral nature might be purified. The Holy Spirit was given to apply these means to the sinner's nature and necessities. What need, then, of "sanative influence," or purgatorial fire? Were these means inadequate for the purpose they were designed to effect? Is the death of Christ so incapable of redeeming the soul of man from the ruin sin hath wrought,

\* "The Dead in Christ," by M'Cullough.

that he needs to pass through an intermediate place of healing? Is he so poor a physician that he must hand over a half-cured patient to the "sanatory influence" of an intermediate abode to complete a work he cannot perform? Are the regenerating, sanctifying influences of the Holy Spirit so inadequate to free the soul from its sin-stains, that it must pass away from the world unfit for the vision of God? Where in Scripture is the authority for such an opinion as this? Where is the passage that, even by implication, favors such a notion? *Where?* If this had been the doctrine of the Bible, surely we should have had some intimation of it. No; we regard this doctrine as an importation from the philosophy of Greece, which is in conflict with many of the plainest texts of Scripture.

We hear a martyred Stephen in his death agony cry, "Lord Jesus, receive my spirit." Acts vii. 59. We read of a Paul who "desired to depart and *be with Christ.*" Where? In a place short of heaven? Nay, reader, he says, "*With Christ*, which is far better." Phil. i. 23. Again, the same Apostle says, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.

. . . . We are confident, I say, and willing rather to be absent from the body, and to be present *with the Lord.*" 2nd Cor. v. 6-8. Where is the Lord? Settle that and you have found where the pious dead are. Let the same Apostle answer. "When he (Christ) had by himself purged our sins, sat down on the

right hand of the Majesty on high." Heb. i. 3. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. viii. 1. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix. 24. I know it is objected by the advocates of an intermediate place that Christ is everywhere present. This construction, however, cannot be put upon the words of the Apostle; for in that sense he was in Christ's presence while in the body just as much as he would be in a separate place out of the body. The plain, commonsense meaning of these passages is evidently this, that, when freed from the body, the spirit of the Apostle would be in the presence of the glorified humanity of Christ.

This doctrine of an intermediate place, in which the soul is under certain "sanative influences," cannot be reconciled with those Scriptures which speak of our salvation as complete in this life. When the sinner is pardoned, that pardon is complete, wanting nothing. "Be it known unto you therefore, men and brethren, that through this man is preached forgiveness of sins; and by him we are justified *from all things*, from which we could not be justified by the law of Moses." Acts xiii. 38-39. The man who thus believes in the atoning



merit of Christ, is at peace with God and free from all condemnation. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii. 1. And when the sinner is pardoned, his whole nature is changed at the same moment. He is re-born; "*born again*;" "*created anew*." The great work of sanctification is now begun, and by the grace of God, it is carried on to perfection. Hence it is written, "The blood of Jesus Christ his Son cleanseth from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1st John i. 7-9. That believers may live in this entire state of freedom from sin is evident from the prayer of the Apostle: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1st Thess. v. 23-24. Hence we find the Apostle speaks of Christians as being meet for heaven. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Col. i. 12. Having the meetness for the inheritance when they die, they enter upon its possession. We read of the saints after death, and before the resurrection, as being

“ Before the throne of God, and serving him day and night in his temple ; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes.” Rev. vii. 15-17. Now instead of the meetness for this inheritance being the result of any training or sanative influence in an intermediate place, it is in this very connection ascribed to the blood of Christ. The angel told John that these individuals had “ washed their robes and made them white in the blood of the lamb.” The Scriptures are utterly silent concerning any change which takes place in the moral condition of man after death. One of its closing declarations is this : “ He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still.” Rev. xxii. 11.

The advocates of an intermediate place urge two objections against the opinion that the righteous go immediately to heaven. The first is founded upon such passages as John iii. 13, “ And no man hath ascended up to heaven.” Some commentators regard this as a figurative expression for “ no man hath known the mysteries of the kingdom of God.” If this be a correct interpretation of the passage, the

objection is founded upon a misconception of its meaning. But if we take the words in their most literal signification, even then the passage does not conflict with our opinion concerning the state of the departed. Man, as we have seen in the first part of this volume, is a compound being, composed of body and soul. Now, during the period that intervenes between death and the resurrection, the soul is separate from the body. This is an abnormal state. The body lies in the dust from whence it was taken, senseless as the clods that cover it, until the morning of the resurrection. Therefore man as a complex being, composed of body and soul, does not ascend to heaven until the resurrection of his body. Only as a disembodied spirit does the saint enter heaven until the redemption of his body from the grave. Interpreted in this way, this passage does not conflict with the opinion that saints go to heaven immediately after their dissolution.

The other objection urged by the advocates of an intermediate place against the doctrine we hold is, that it makes the dead to be judged twice. This objection is also urged by the advocates of the unconscious state of the dead. That there can be no moral change in the character of a man after death is so plain a doctrine of Scripture, that we need not tarry to prove it. Whatever may be a man's character when he dies, such will it be to all eternity. "The soul is not altered in death, but takes along with it

its dispositions, its habits, and whole tendency into a future world." \* "Since, then, the destiny of man is decided immediately after death, and *since among men* such a decision is usually made by a *judgment* and *sentence*, there is no more proper way of representing this arrangement of God with respect to the future destiny of men, than by comparing it with a judgment, since it has the same effect as a formal judgment. This has given occasion to the division of judgment into *particular* or *preceding*, which denotes nothing more than determining the fate of men immediately after death; and *general* or *subsequent*."† There is, then, in the fact of man's probation ceasing at death, something analagous to an informal judgment, inasmuch as death seals his doom to all eternity. The general or *formal* judgment cannot take place while man is in an abnormal condition, because he is not in a condition to bear either the full reward of punishment until body and soul shall be reunited.

Thus we believe, and thus, therefore, we speak. We do not wish to dogmatize about these unseen things. The subject has cost us many a thought. There is much about it we do not expect to understand until we participate in its realities. We only see through a glass darkly. Some who stand on a loftier eminence than ourselves may have advantages of a wider range of vision. But, with the light we have, it does seem to us that the doctrine of an inter-

\* Knapp's "Christian Theology," p. 518.

† Ibid.

mediate *place* is in conflict with many of the plainest declarations of Scripture. We may be among the number of "*uninstructed Protestants*" of whom we have lately read, but we humbly ask our *instructed* brethren for more light than they have yet given us upon this subject.

## SECTION V.

THE CONDITION OF THE SOUL BETWEEN DEATH AND THE RESURRECTION  
IS ONE OF EXPECTANCY.

Between death and the resurrection the nature of man is incomplete. His body moulders in the dust; he, therefore, "groans within himself, waiting for the adoption, to wit, the redemption, of his body." Rom. viii. 23. We would not underrate either the happiness of the righteous, or the misery of the wicked in the intermediate state. In heaven the saints have a joy unknown on earth for its richness. In hell the wicked are in a state of anguish intolerable. But neither the happiness of the one nor the misery of the other will be brought to a consummation until after the final judgment.

"Let us take the case of a disembodied soul in paradise. We have said it is consciously happy, infinitely more so than it ever was on earth; but were his body also there—no longer the weak, corruptible, carnal organism it was when the body left it, but such as *that* body is which sits upon the throne, or such as these two bodies are beside the throne—this happy one feels that he would be still more happy than he is

as yet. Not that, in itself, his soul has any feeling of deficiency, or that it is not full, even to overflowing, with all blessed emotions ; still he has tasted of the pleasures which arise from the companionship of soul and body—has known corporeal as well as spiritual enjoyments, and this even when the outer and the inner man were not always fitly mated. Were these two, then, united once more—each prepared and fitted for the other—he feels that his cup of happiness as a human *being* would then be full. His present state, therefore, is one of expectancy. There is a looking forward to joys which will be yet more abundant, and to a still more exceeding weight of glory.” \*

Similar in their import are the words of President Edwards: “The Church *now in heaven* is not in its fixed and ultimate, but in a progressive, subordinate, and preparatory state. The state in which they are is in order to another. In the employments in which they are now exercised, they look to that which is still future, to their consummate state, which they have not yet arrived at. Their present happiness is in many respects subordinate to a future, and God, in His dealings with them, has a constant and perpetual respect to the consummation of all things. So it is both with respect to the saints and angels ; all things in heaven and earth, and throughout the universe, are in a state of preparation for the state of consummation ; all the wheels are going, none of them stop, and all are mov-

“Unseen Realities,” by Trail, p. 58.

ing in a direction to the last and most perfect state. As the Church on earth is in a state of preparation for the resurrection state, so is that part of the Church which is in heaven. It is God's manner to keep things always progressive—in a preparatory state—as long as there is another change to a more perfect state yet behind. The saints in this world are progressive, and all things relating to them are subordinate and preparatory to the more perfect state of heaven, which is a perfect state in that it is a state of freedom from sinful and uneasy imperfections ; but, when the saints are got to heaven, there is another great change yet behind ; there is yet another state, which is that fixed and ultimate and most perfect state for which the whole general assembly, both in heaven and earth, are designed, and, therefore, they are still progressive. Not but that I believe the saints will be progressive in knowledge and happiness to all eternity. But when I say the Church is progressive before the resurrection, I mean that they are progressive with a progression of preparation for another and more perfect state ; their state is itinerary, viatory ; their state, their employments, their glory and happiness, are subordinate and preparatory to a future more glorious state.” \*

\* Works, vol. viii.



## CHAPTER II.

DIRECT TESTIMONY OF NEW TESTAMENT.

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## SECTION I.

## SCRIPTURAL SIGNIFICATION OF WORDS "LIFE" AND "DEATH."

THE whole of this controversy is built upon the interpretation of these two words. In the works of our opponents these words are used as though they were synonyms of existence and non-existence. But this is a construction the words will not bear. These words are sometimes employed in such a way of man as serves to indicate the presence or absence of the soul which animates the body. This we by no means deny. But we do deny that this is the only or even the chief meaning of these words.

The fundamental error of the materialist is in the use he makes of these words. *Life*, with them, is mere "being, or existence." *Death* is "the extinction of being, soul and body;" "a return to a state of blank nothingness." This is either a shameful perversion of Scripture, or a manifestation of the grossest ignorance on the part of our opponents; and yet this is the corner-stone of their system.

In Scripture phraseology *life* and *death* do not denote existence and non-existence, but are descriptive of certain states of being, the one the opposite of

the other. This will be apparent upon an examination of the following passages :—

Matt. viii. 22, “ And Jesus said unto him, follow me ; and let the *dead* bury their *dead*.” Here the word *dead* is employed to describe the present state of a living man, as well as the absence of mere animal life in another.

Matt. xviii. 8, “ It is better for thee to enter into *life* halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.” Here the word *life* is used to designate a state of being in a future world ; and is put in juxtaposition with being cast into everlasting fire, which is called by John “ the second death.” (Rev. xx. 61-4 ; xxi. 8.)

Luke xv. 24, 32, “ For this my son was dead, and is alive again.” Here the word *dead* is used to describe a state of being from which the prodigal had been delivered, and so far was he from being extinct that he fed on the husks the swine ate. But when he was delivered from this *miserable condition* and enjoyed a happier one, then he was said to be *alive*.

John iii. 36, “ He that believeth on the Son *hath everlasting life*.” There is something worthy of remark in this passage. The word *life* cannot refer to mere existence : unbelievers have that, but they have not life in the sense of this text. It does not refer to something the believer will have when he is raised from the dead. It is a *present* possession. “ He *hath* everlasting life.” “ And he that believeth not the Son

*shall not see life* ; but the wrath of God abideth on him." Here is a phrase the equivalent of dead applied to men who have a "being or existence," but they have no life abiding in them.

John v. 40, "Ye will not come to me that ye might have *life*." These men whom the Saviour addressed had an existence, but they had not the life which He gives to the believer.

John v. 24, "He that heareth my word, and believeth on him that sent me *hath* everlasting life, and shall not come into condemnation, but is passed from *death* unto *life*." Passed from one state of being to another is the evident meaning of the last member of this verse.

John v. 28, "The hour is coming, and *now* is, when the *dead* shall hear the voice of the Son of God ; and they that hear shall live." This passage does not refer to the resurrection of the body, for it is something which takes place under the personal ministry of Christ. The sense of the passage is evidently this : they who hear and obey the Gospel message shall pass from death to life as real as a resurrection from the dead.

Let the reader consult the following texts for himself : John vi. 47-58 ; viii. 51, 52 ; xi. 25. Rom vi. 4-13 ; viii. 6, 10, 13. 2nd Cor. ii. 16 ; vii. 10. Eph. ii. 1-6. 1st Tim. v. 6. 1st Jno. iii. 15, 16. Rev. iii. 1.

Passages on this subject can be multiplied to almost any extent, but we have quoted more than sufficient

to satisfy an unprejudiced person that the assertions of our opponents on this subject are without the slightest foundation in truth. The sneers of our opponents, about "death being life in misery" and "life signifying happiness," are as harmless as their arguments are weak.

*Life*, when used in its pregnant sense, does not signify mere existence, but such an existence as accomplishes the designs of the Creator in giving man a being. *Death*, when used in its pregnant sense, does not signify the loss of man's being, but his failing to accomplish the end for which he was created. And as Stuart remarks, "Should one range the whole compass of human language, he could find no two terms so significant as these."

The following pages will contain a refutation of the attempt of materialists to interpret Scripture according to their ideas of life and death.

## SECTION II.

### THE APPEARANCE OF MOSES AND ELIAS ON THE MOUNT OF TRANSFIGURATION.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was as white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here

three tabernacles ; one for thee, one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them ; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him. . . . . And as they came down from the mountain, Jesus charged them, saying, tell the vision to no man, until the Son of Man be risen again from the dead."—Matt. xvii. 1-9. (See also Mark ix. 2-10 ; and Luke ix. 28-36.)

Concerning the appearance of Elias there is no diversity of opinion. He was translated, and therefore his appearance in his glorified body has never been disputed, except by those writers who regard the whole transaction as a myth. The point of controversy with our opponents lies in the appearance of Moses. Some of them candidly admit that Moses was there, and account for it by assuming that he was raised from the dead for the occasion. But this is an assumption that cannot be sustained by Scripture. The Bible assures us that Christ is the first-born from the dead, the first fruits of them that slept ; which is not true if Moses was raised in a glorified body, as suggested by Mr. Ham. We have no intimation in Scripture that he was ever raised from the dead at all ; and, when Scripture is silent, human conjecture is but a sandy foundation on which to build an argument. We do not think Moses was on that mount save as a disembodied spirit.

However, we are told by our opponents that "Moses was not there excepting in vision . . . . . Moses, Elias, and even Christ, were glorified at that time *only in appearance*, for special objects."\* These observations are founded upon a misconception of the word "*vision*," which here signifies the things the Apostles saw while they were on the mount. These writers could not have made this egregious blunder if they had consulted the parallel passages Mark and Luke, where, instead of "Tell the *vision* to no man," we read, "Tell no man what *things they had seen*."

The appearance of Moses, Elias, and Christ on the mount of transfiguration, "represents the three stages of life:—Jesus, with his mortal body, conversing of his decease which He should accomplish at Jerusalem; Moses, with death past, and his body awaiting the resurrection in 'A valley in the land of Moab, over against Beth-Peor;' and Elias, with soul and body both perfected in life! Wondrous Three! One in the body, one out of the body, one having the whole man glorified! What a majestic embodiment of the truth, 'ALL *live*!'"† This event, therefore, furnishes indisputable evidence of the conscious existence of the soul after the body is dead. It is heaven's witness against the theory of our opponents.

\* "Bible *versus* Tradition," p. 164.

† William Arthur's "All are Living."

## SECTION III.

"GOD IS NOT A GOD OF THE DEAD BUT OF THE LIVING."

"Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Matt. xxii. 29-32. (See also Luke xx. 33-38.)

The Sadducees, with whom our Lord was conversing when he uttered these words, while they professed to receive the writings of Moses as of Divine authority, did not believe in the resurrection. Death, with them, was a synonym of annihilation. They came to the Saviour on this occasion with the hope of perplexing him on the resurrection. In reply He assures them that their notions of a resurrection were radically wrong. "Ye do err," said He, "not knowing the Scriptures, nor the power of God." He then refers them to the writings of Moses which they professed to regard so highly: "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" (See Exod. iii. 6.) Upon this quotation from Moses the Saviour remarks, "God is not the God of the dead, but



of the living." Luke has the additional remark, "For ALL live unto him."

The only objection our opponents make on this passage is quite characteristic. These patriarchs, whom Christ mentions, are only "alive in the purpose and vision of God."\* But Christ declares that they were alive at that time. "*All live unto him.*" Though their bodies were dead and had been mouldering in the dust for ages, yet their souls were alive. "He is not a God of the *dead* but of the *living*." He was their "Protector and the object of their worship," as Knapp remarks. † These are the fundamental ideas implied in the very being of a God. Now, if they had only been "Alive in the purpose and vision of God," this language would have been untrue. It could only apply to living, conscious beings. Such only are capable of acts of worship. The remarks of Mr. Arthur on this passage are as powerful as they are brief. He says, "It is remarkable that this passage does not at all speak of the resurrection, but it destroys the foundation whereon the Sadducees grounded their disbelief of that doctrine, by showing that the dead are alive. The Lord did not say 'I am he who *was* the God of Abraham,' but 'I *am* the God of Abraham;' thus declaring Himself to be holding towards Abraham all the relations involved in being 'to him a God.' Such relations, full of vital interest, cannot be sustained to those who are *not*, but

\* "Bible *versus* Tradition," p. 152.

† Knapp's "Christian Theology," p. 520.

only to those who *are*. Yet Abraham was dead ! Yes, to *Moses*, whom the voice addressed, Abraham was dead and Aaron living. But not so as to the *Lord* : to him they are equally, though in different modes, alive ; for to Him all are living. Thus one simple word of our Redeemer, as is the wont of His sayings, opens to us a whole world of truth ; we no sooner hear that ‘ to Him all are living,’ than we awake to the fact that, in the eye of God, there are NO DEAD MEN.” \*

The philosophy of our opponents and that of the Sadducees was exactly the same, so far as regards the constituent elements of man’s nature. A more complete refutation of that philosophy, and the whole train of errors growing out of it, we could not desire than these words of Jesus—“ ALL LIVE UNTO HIM.”

#### SECTION IV.

##### THE RICH MAN AND LAZARUS.

“ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day ; and there was a certain beggar, named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table ; moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom ; the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar

\* William Arthur’s “ All are Living.”

off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house ; for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, Father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke xvi. 19–31.

A great diversity of opinion exists among the learned as to whether this portion of Scripture is a history or a parable. The remarks of Wesley in favor of the former opinion are most assuredly worth careful consideration. "But is this account a parable or a real history? It has been believed by many, and roundly asserted, to be a mere parable, because of one or two circumstances therein which are not easy

to be accounted for. In particular, it is hard to conceive how a person in hell could hold conversation with one in paradise. But, admitting we cannot account for this, will it overbalance an express assertion of our Lord: 'There was,' says our Lord, 'a certain rich man.' Was there not? Did such a man never exist? Is it not bold enough positively to deny what our blessed Lord affirms? Therefore we cannot reasonably doubt but that the whole narrative, with all its circumstances, is exactly true. And Theophylact, one of the ancient commentators on the Scriptures, observes upon the text that, 'according to the tradition of the Jews, Lazarus lived at Jerusalem.'''\* There is much about the narration that would lead us to believe it to be a real history, especially the mention of the proper name of the poor man. It was not the custom of our Lord to introduce the names of individuals in his parabolic utterances. However, it is a matter of small moment whether we regard it as a parable or the narration of real history. If it is a parable, the truths it was intended to teach are exactly the same. Even Archbishop Whately, from whom our opponents quote largely, says, "The only truth that is essential in a parable is the truth or doctrine conveyed by it."† Our opponents, however, universally regard this Scripture as a parable, and interpret it in a manner highly figurative. I deem it best to give the

\* Wesley's Sermons, Vol. III., p. 234.

† Whately's "Future State," p. 58.

reader a full and explicit statement of their views on this important passage, I therefore subjoin an exposition of it from Blain :—"The 'rich man' denoted the Jewish nation, or the priesthood, or both combined—the priests, by the law, having to be clothed in purple and fine linen."—Exod. xxxiii. 1, 2. His '*death*' symbolized the death (destruction) of their *political* and ecclesiastical state ; 'torment in the flames' (the flames meaning God's judgments) denoted or predicted the misery they would endure as a nation. It is a fact that they have been in '*torment*' by persecutions ever since they *died* as a nation. Their looking to Abraham for relief may denote their relying on the *law* instead of Christ, or grace through Him. They have been '*buried*' as to nationality and a priesthood.

"The 'poor man,' as the prodigal son, symbolized the Gentiles and publicans, who were looked on as 'dogs' by the Jews, and lay, or could only come to the '*gates*' of the temple for 'crumbs' of light. 'Abraham's bosom' meant the *gospel church*, and when the Gentiles 'died,' or changed their former sickly state, they were not 'buried,' as were the Jews, but 'carried by angels' (messengers) into the gospel church ; Peter and Paul were special angels to thus transport them." \* Others vary this interpretation a little, but most of them adopt it substantially. We take this therefore as a fair expression of the views of our opponents upon the passage.

\* Blain's "Death, not Life," p. 59. (I give this passage, *Italics* and all, just as I find it.)

Admitting, then, that it is a parable, and supposing this allegorical interpretation to be the true one, that, by this parable, the Saviour intended to teach the punishment of the Jews for the non-improvement of their privileges, and the admission of the Gentiles to the privileges and blessings of the New Covenant—even then, like most of the Saviour's parables, is it not founded on facts, things which *do* or *may* occur? In Matthew xiii. 24-30, we read of the tares and the wheat. Let the reader turn to this parable and read it carefully, and he cannot fail to see how it is founded upon actual occurrences. The same may be said of the parable of the virgins (Matthew xxv. 1-13.) Is not this parable founded upon the facts which do or may transpire at an oriental wedding? It is much the same with all the parables of the Saviour. Here we are met by the statement that "parables are not always founded upon facts." In proof of this statement, two or three writers cite the parable of Jotham, recorded in Judges ix. 8-15, and the parable of Ezekiel (Ezekiel xvii. 2-8.) But because *some* parables are not founded upon facts—that of Jotham or Ezekiel, for instance—does this prove that *no* parables are founded on facts. What have these parables to do with the one before us? What do they determine with respect to the rich man or Lazarus? The design of these authors in producing them is not hard to perceive. The aim is to leave the impression on the reader's mind that the parable under consideration is

not founded upon facts. But we confess our inability to discover the connection between the premises and the conclusion. The parables of Jotham and Ezekiel are not founded on facts, therefore the parable of the rich man and Lazarus is not founded upon facts. Rather lame logic this for a *professional debater*. Yet it is only a fair sample of the logic by which the writers of this school seek to perplex the minds of the unsophisticated, and support their unfounded theory. But to return to the point before us. Every particular of this parable corresponds to the Jewish theology of the intermediate state, as found in the writings of Josephus and elsewhere. Therefore, supposing the Saviour gave utterance to this parable for the purpose stated by these writers, was it not founded on facts, and couched in language familiar to the mind of every one that heard it? Further, in the Saviour's thus using, for the purpose of illustration, the thoughts and words so familiar to the Jewish mind, have we not sufficient ground for inferring that their opinions of the intermediate state were correct? And still further, in the Lord's thus using the Jewish opinion, does He not endorse the Jewish theology on this particular point? We certainly cannot think that He "Who is the Way, the *Truth*, and the Life," would make use of a lie to illustrate a truth. If there were no such conditions as that described in the parable possible to man, why use it for illustration? If we therefore admit—a thing we are far from doing—this allegorical interpretation



as the correct one, even then the facts upon which the parable is founded testify to a state of conscious misery and joy immediately after death.

But to this allegorical interpretation of this parable we have many objections. *First*, we object to it on the ground of the admission that other portions of Scripture render it necessary to put this construction upon it. One writer says, "If given to show the state of the dead, it would be contradictory to plain and positive texts of Scripture, which describe the condition of man in the intermediate state."\* The tract of this author on the parable is a manifest attempt to harmonize it with some different notion supposed to be taught in other parts of the Sacred Writings. Therefore, of necessity, they interpret this passage, not according to its own *internal* teaching, but in accordance with *external* ideas. They come to it not to interpret its phraseology, but to make it harmonize with a preconceived opinion which they imagine they have found in the Bible.

We object to this allegorical interpretation, *secondly*, because it leaves many *important* particulars in the account without any signification whatever. The advocates of this opinion cannot hide this fact; therefore one of them very frankly says, "In the parable of the rich man we do not expect every little item to have a corresponding event in that which is represented."† If they interpreted the parable properly we

\* "Rich Man and Lazarus."

† Ibid.

should never hear a statement like this. As Trench remarks—in his admirable work on the parables—"It is good evidence that we have discovered the right interpretation of a parable, if it leave none of the main circumstances unexplained. A false interpretation will inevitably betray itself, since it will invariably paralyze or render nugatory some important member of an entire account." Now, we venture to affirm that a more striking illustration of this remark cannot be found than in this allegorical interpretation of the parable of the rich man and Lazarus. The advocates of this interpretation are compelled to pass many important particulars in silence, forgetting that important canon in the interpretation of parables: "We should not assume *anything* to be non-essential, except when, by holding it fast as essential, the unity of the whole is marred and troubled."\* Did the advocates of the unconscious state of the dead attach any signification to what we have always considered very important members of the parable, it would be contrary to fact. Take the desire of Lazarus at the gate of the rich man, and the prayers of the rich man for the help of Lazarus as illustrations. When did the Gentiles (Lazarus) come to the gates of the "Jewish Temple" or nation (the rich man), and desire any favor at their hands? When did the Jewish nation, since the destruction of their polity, seek any such favor at the hands of the Gentiles as this allegorical exposition

\* Tholuck.

represents them doing ? In both cases history answers, Never. On the theory that the dead are unconscious, it was impossible with the Jews. We might illustrate this objection still further by a reference to other particulars ; but the reader will see from this one why so many particulars of this parable are passed in silence by the advocates of the unconscious state of the dead.

We object to this interpretation, *thirdly*, on the ground of its inconsistency with the theory it is designed to support. As we have already intimated, this exposition is confessedly put upon this parable in order to make it harmonize with the unconscious state of the dead. When interpreting other portions of Scriptures, the advocates of this theory tell us, with no small amount of dogmatism, that "Death is the cessation of all conscious existence." Now, notwithstanding their assertions, one of them, speaking of the death of Lazarus, says "it signifies a *moral* and *political* change in the condition of the Gentiles."\* That is—if I apprehend the writer's meaning—a change from a down-trodden and despised condition to the enjoyment of peculiar privileges and blessings under the new dispensation. So that death, according to this writer, introduces us to something very different to a state of unconsciousness. It is in this case a *change* from a state of sorrow to a state of enjoyment. Just such a *change* does the good man experience when he dies.

\* "Rich Man and Lazarus."

He passes from this world of suffering to the privileges and enjoyments of the intermediate state. Hence it is written, Rev. xiv. 13, "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The same line of argument is applicable to the death of the rich man. We are told that "he has been tormented in his political *hades* or grave for nearly eighteen hundred years."\* That "they are tormented, spiritually and temporarily."† So that, after all, death *cannot* be the cessation of conscious existence, for, according to these admissions, individuals in *hades* can be tormented, and of course they cannot be unconscious. This is just what the Bible teaches concerning the change in the condition of a wicked man immediately after death. From a state where he has many privileges and some joy, he passes to a state of retribution where he is "tormented." Our opponents must either give us a different exposition of the *death* of the rich man and Lazarus, as well as the change it effects in their condition, or leave themselves open to the charge of glaring inconsistency.

Again, we object to the meaning which this allegorical interpretation attaches to the "gulf" between the rich man and Lazarus. We are told that, "if it is to have a correspondence in the history of the Jews and Gentiles, it must represent something that prevents a Jew, while

\* "Rich Man and Lazarus."

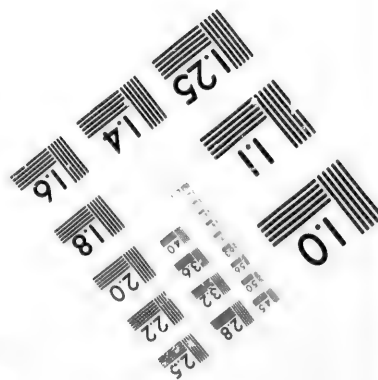
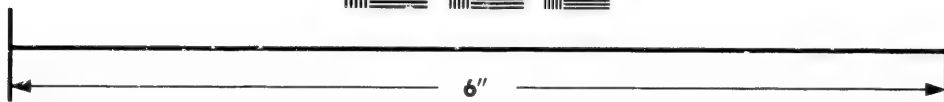
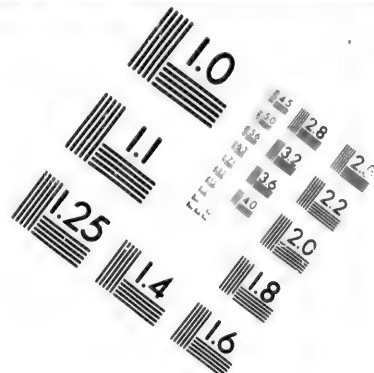
† Blain's "Death, not Life," p. 61.

he continues in his Jewish faith and customs, under the old covenant, from joining the Gentile Christians, and at the same time will not allow a Christian, as such, to unite with the Jews. From this consideration we think *the gulf* may represent the *new covenant*, 'established on better promises,' of which Jesus was the mediator."\* Observe here the expression of doubt as to whether this particular is to have *any* signification attached to it at all. "If it is to have a correspondence," &c., 'we *think* the gulf *may* represent,' &c. This is another point which strongly illustrates our second objection, as stated above. But this would be in direct opposition with the whole scope of the parable, which represents the condition of these individuals as *irreversible*. Observe, further, in the *general* exposition of our opponents, Lazarus is made to represent the Gentiles without any reference to their Christian character; but, in the exposition of this *particular* (the gulf), Lazarus is made to represent the Christian Gentiles only. Where is the consistency in the exposition which at one time says Lazarus represents *all* the Gentiles, and at another he only represents a *very small portion* of them? Well may they say, "parables must not be made to go on all fours," if this is the kind of exposition they are compelled to put upon them. But, admitting this exposition for a moment, how can it be harmonized with those Scriptures which speak of the utter abolition of all national distinction (as to privilege) under the

\* "Rich Man and Lazarus."

new covenant? The early Christians contended about this matter, and the Apostle assures them, Rom. x. 12, "There is *no difference* between the Jew and the Greek; for the same Lord over *all* is rich unto *all* that call upon him. For *whosoever* shall call upon the name of the Lord shall be saved." These are *some* of the inconsistencies into which our opponents are led by allegorizing this parable in order to destroy its testimony to a state of retribution immediately after death. But, lest we should weary the reader's patience, we forbear to notice any more. We proceed now to give, briefly, what we conceive to be a correct exposition of this most solemn and important Scripture.

Our *first* remark is that the *connection* shows that it refers to a state of retribution beyond the present life. Nothing can be plainer than this. Some have thought to find in this account an answer to the complaint of the Pharisees, that Christ received sinners and ate with them. Luke xv. 2. This attempt is unnatural. The conversation with them on this subject closes with the fifteenth chapter. It is stated in the first verse of the sixteenth chapter that he addressed himself to his disciples, instructing them in the use of the unrighteous mammon. "And he said also *unto his disciples* (therefore his conversation with the Pharisees was at an end), there was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it I hear this of thee? Give an



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account of thy stewardship ; for thou mayest be no longer steward. Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship. I cannot dig ; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely ; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much ; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ? And if ye have not been faithful in that which is another man's, who shall give you that which is your own ? No servant can serve two masters ; for either he will hate the one and love the other, or else he will hold to the one and despise the other.

Ye cannot serve God and mammon." Luke xv. 1-13. The Pharisees overheard this conversation, and being covetous, they derided him ; (v. 14.) To their derision the Saviour replies, that though they endeavored to justify themselves before men, God knew the foulness of their hearts ; that though they professed such attachment to the law, yet they were making it void by their practice ; this the Saviour illustrates by a reference to a particular instance ; (14-18 v.) He then goes on to show the *consequences* of a life such as the Pharisees were leading—a life of unbelief, expressing itself in selfishness. Such we believe to be the design of the Saviour, in the account of the rich man and Lazarus ; so that the scope and connection of the account show that it refers to a state of retribution after death. When we take this view of the account it appears natural and easy.

Note *first*, the *individuals* : " A certain rich man and a beggar named Lazarus." There is nothing sinful in being rich, neither is there anything meritorious in being poor. It is not our circumstances that make us pleasing or displeasing to God, but our actions. Our conduct in this life will fix our destiny in the life to come. This rich man does not appear to have been outwardly wicked ; but a careless and neglectful man, altogether unmindful of the claims of God. His was a life of practical infidelity, expressing itself in selfishness ; like multitudes in our own time, he sought his happiness in his costly robes and sumptuous fare.

This was the conduct by which he prepared himself for that fearful state of retribution to which his death so suddenly introduced him. Then, in the case of Lazarus, it was not his poverty but his goodness that commended him to God, his meekness and submission, his earnestness and faith. Thus was he prepared for the reward of the righteous.

Up to this point—the death of the rich man and Lazarus—we can follow the narrative without any difficulty. Thus far our reason and our experience can assist us, but no further. The truths taught in the narration now become matters of *faith*—truths which, on the testimony of Jesus, we are bound to believe. This is the rock on which many have split in their attempts to expound this passage. From this point the Saviour speaks of a state of which we can have *no* knowledge but what he is pleased to give us. It becomes us, therefore, thankfully to receive this revelation from his lips, whether it harmonizes with our ideas of the fitness of things or not.

Keeping this truth in mind, then, let us look at the *condition* of these individuals after death, as exhibited by the Saviour. The reader must bear in mind that these words were spoken to Jews, and that it is full of expressions they were continually using. If the Saviour used these expressions in any other than their recognized usage, his language would have been strangely misleading to the people who heard him. The Jews used the phrase "*Abraham's bosom*" to

indicate the place, and express the condition of the pious dead. Their writings also abound in expressions which indicate their belief that angels are employed to carry the spirits of good men to their appointed place in "Abraham's bosom." Now, a people entertaining such opinions as these would understand the Saviour as describing the condition of good men who had departed this life, when he said, "The beggar died, and was carried by angels to Abraham's bosom." These are the very words that a Jew would be likely to employ in describing the peaceful and happy condition of the pious dead. Then we read, "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments." "The word here translated *hell*, is in the original *hades*, which signifies a dark or obscure place, very properly translated by our English word HELL, from the Saxon HELAN, to cover or conceal. Hence HYLING, the covering or slating of a house. It answers to the Hebrew word *sheol*, which, among the ancient Jews, signifies the place where the souls of the just and unjust were kept, while in a state of separation from the body." \* Therefore, in what the Saviour here calls "Abraham's bosom," Lazarus has a foretaste of the glory yet to be revealed; and in what the Saviour here calls "*Hell*," the rich man has a foretaste of that sorrow which shall be consummated in the Judgment of the Great Day.

\* "The Rich Man and Lazarus."

The remaining portion of this account is in the form of a dialogue ; and because of this, are we to conclude that conversations take place between the righteous and the wicked in the intermediate state? By no means. The account was given to indicate to the Pharisees the hopeless condition of a man in the future life who had forgotten the claims of God in this. We apprehend, therefore, that by this *dialogue* the Saviour wished to teach the *sentiments* and *feelings* of such an individual.

The *first* thing in this dialogue, is an intense desire on the part of the rich man that his *own personal misery* might be relieved. "And in hell he lifted up his eyes,\* being in torments ; and seeth Abraham afar

\* Many most reprehensible attempts have been made by the advocates of the unconscious state of the dead, to ridicule the idea of souls having eyes, &c. These attempts are unworthy of notice were it not for the influence they exert upon the minds of simple persons, who mistake this wretched proceeding for argument. A moment's reflection will convince the reader that these particulars cannot be understood literally. "1. The conditions of the narrative rule out a literal conception of these particulars by assigning it to a time when the parties must have been disembodied spirits. They had died and been buried ; while the living were supposed to be still on earth. It was therefore subsequent to death, and prior to the resurrection. This fact determines the particulars to be figurative representations. 2. This mode of representation is employed from necessity. We have no language, nor modes of conception, with which to speak of God, and heaven, and spiritual beings, except the language and conceptions drawn from earth and sense. The method is inevitable ; and any argument founded upon it is, therefore, of no account."—*Bartlett's Life and Death Eternal*, p. 224. Who does not see that the same line of argument might

off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." But his desire was in vain, for Abraham replies: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Abraham then assures the rich man that it is beyond his power to send Lazarus on such a mission. "Besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." When once we pass the boundary line between this life and the next, no alteration can be made in our destiny. The period of probation is gone—gone for ever. Let the reader ponder this thought,

be applied to the Divine Being. The Scriptures represent him as having eyes, mouth, hands, &c.; and, at the same time, teach us that he is purely spiritual in his nature. (John iv. 24.) How are we to account for these apparently conflicting statements? Only by the admission that they are so many accommodations of the Great Supreme to man's modes of thinking. In no other way could he reveal to us the facts of the intermediate state. I do not expect these considerations to have much weight with those who believe in the unconscious state of the dead. Their fancied *progress* has led many of them to believe that God himself is a material being. One of their ministers recently said to the writer that, "As the Queen sits upon her throne in times of state affairs, so God sits upon his throne in heaven." This is pushing a materialistic creed to the uttermost. What may we expect next in the way of development and progress from such a source as this?



and act wisely in the use of the means provided for his salvation, while the day of probation lasts.

The *second* thing in this dialogue demanding attention, is the prayer of the rich man on *behalf* of his *kindred*. When he found that his own case was a hopeless one, and fearing that his brethren were coming to the same place of torment, he prays that Lazarus might be sent to warn them. "Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house, for I have five brethren; that he may testify into them, lest they also come into this place of torment." Abraham replied that his brethren had the *necessary* means of salvation within their reach. "They have Moses and the prophets; let them hear them." The rich man pleads that if a messenger were sent unto them from the dead they would amend their ways. "Nay, Father Abraham; but if one went unto them from the dead, they will repent." How importunate were the prayers of this lost man for his kindred, and as vain as they were importunate. Mark the final response of Abraham: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

How solemn and important the great practical lesson of this Scripture. God has given mankind the necessary means of salvation. No further evidence, motive, or revelation will be given. Let the reader ponder this and act wisely, lest the bitter experience of the rich man become his own.

SECTION V.

THE PENITENT THIEF.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." Luke xxiii. 42, 43. This Scripture is composed of a question and answer. The question of the dying thief has never been the cause of much controversy. There is but little difference of opinion as to its meaning. What difference there is, all hinges on the meaning of the phrase "thy kingdom." He desired to be remembered by Christ at that time, whenever it might be. Ellis and Read change the question of the thief, and make it read, "Lord remember me in the day of thy coming." \*—a most unwarranted alteration. It seems to me that the man in his dying agony used this expression as the shortest and most comprehensive that he could employ. He asked to be made a subject of Christ's kingdom, which includes all the gospel is capable of bestowing upon man, both in time and in eternity. But as it is the answer of the Saviour that has given rise to the controversy on the passage, it will be necessary to examine it at length.

"Verily I say unto thee, to-day shalt thou be with me in paradise." Note, *first*, the PLACE, "*Paradise.*" This word was originally introduced into the Hebrew and Greek languages from some Oriental tongue. It was originally used to designate the parks or pleasure

\* "*Bible versus Tradition*," p. 161.

grounds of Eastern monarchs. In the Septuagint version of the Scriptures, the translators use this word for the Garden of Eden. After a time this word was adopted by the Jews to designate the place of the departed souls of the pious. In this sense the Saviour employed it in the text. The man to whom it was uttered was a Jew, and he would so understand it. This mode of expression was common among the Jews in the days of our Saviour. Such expressions were quite frequent among them, and abound in their writings. When a man died they would sometimes say, "This day he sits in Abraham's bosom." Of Abraham they say, "God took him and planted him in Paradise." Of Moses they say, "When our master, Moses, departed into paradise, he said unto Joshua," &c. This is the place to which Christ went when, in his dying agony, he committed his spirit to his Father. There he promised the thief he should be that day, according to his own prayer: "Father, I will that they also whom thou hast given me *be with me where I am* ; that they may behold my glory, which thou hast given me ; for thou lovedst me before the foundation of the world." Jno. xvii. 24.

As in the Garden of Eden, or paradise, our first parents enjoyed constant communion with God and happiness unmarred by sin, so in the paradise of this text the souls of the pious dead have communion with God and each other, and have rich enjoyment. We do not say that the blessedness of this state is complete,

but it is unmixed. No sin, no sorrow can enter there. In quiet and peaceful repose its inhabitants wait the resurrection morn, when body and soul shall be reunited, and the bliss of saints shall be perfected. But here we are met with the point-blank assertion that "Paradise does not yet actually exist." \* This would pass very well but for a statement of the Apostle Paul in 2nd Cor. xii. 4, where he tells us that "He was caught up into *paradise*." How he could be in it if it does not actually exist would be hard to tell. In Rev. ii. 7, we read, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." If paradise does not yet exist, perhaps our opponents would tell us *how* the tree of life could be in it? The reader is left to judge who is right: Ellis and Read, or Paul and Christ. But then we are told that neither Christ nor the thief were there that day: "How could any part of him, whether soul, body, or spirit, as a living thing, be with the living thief, or with any part of the living thief, in paradise on that day, when both were dead?" † Does the writer mean that the whole Christ, "body, soul, and spirit" expired on the cross? Fit conclusion of such a theory. Is it not downright blasphemy to tell us that the second person of the ever blessed Trinity was in a state of unconsciousness from the time that he died on the cross to the morning of the resurrection? If we accept

\* "Bible *versus* Tradition," p. 160.

† Ibid p. 161.

this idea as correct, then we must renounce the true and proper Deity of Christ; and if we renounce the true and proper Deity of Christ, we must renounce the doctrine of Atonement; and if we renounce the Atonement, we may burn our Bibles and renounce our religion as a cunningly devised fable, and execrate its authors as the basest of men. Are we prepared for this? No! I answer, with an emphasis. Yet this is the legitimate result of tampering with a single utterance of the Saviour. The truth of the Bible is a unit; destroy one of its members and you have destroyed the whole body. Let us then preserve "The unity of the faith," which teaches that the soul of the dying thief was with the Saviour in paradise the day that the Saviour promised it. See appendix A.

This leads us to notice, *second*, the time when he should reach this place. "To-day shalt thou be with me in paradise." He was not to lie down in unconsciousness for ages; he was to be with Christ in paradise that day. This part of the passage has been most troublesome to our opponents, and has drawn from them some of their most profound (?) criticism. It has even won a place among those "stories which have been introduced (into the Bible) probably, in the opinion of the transcribers, to embellish."\* But this author does not tell us when or by whom it was interpolated, or in what manuscripts it is wanting. I am told that of the five oldest Greek manuscript copies

\* *Bible versus Tradition*, p. 10. (The Italics are ours.)

this passage is only wanting in one, and that is considered remarkable for its capricious alterations of the text, which causes it to rank the lowest of the five other manuscripts.\*

But their principal dependence is upon the punctuation of the passage, and their readers are reminded with considerable solemnity that the punctuation of the Bible "Is no part of inspiration."† But what of that? Does this fact give us the liberty to punctuate the sayings of Jesus so as to make him utter unmeaning nonsense, as in this case we should, if we put the comma after "to-day? Surely Christ did not speak in a manner so ambiguous that the position of a comma would change the entire meaning of his words. The theory that is based upon the position of a comma must be hard put to it for material to defend itself. "Hardly with less truth than severity does Alford say of this interpretation, 'Considering that it not only violates common sense, but destroys the force of our Lord's promise, it is surely something worse than silly.'"‡ After calling this "A feeble and worthless criticism," Dr. A. Clarke says, "Such support a *good* cause cannot need; and in my opinion, even a *bad* cause must be injured by it."§ The dying thief asked to be remembered by Christ when he came into his kingdom. The Saviour answered, "To-day shalt thou be

\* See Bartlett's "Life and Death Eternal," p. 203.

† "Bible *versus* Tradition."

‡ Wheedon's Commentary, Luke xxiii. 43.

§ Dr. A. Clarke's Commentary, Luke xxiii. 43.

with me in paradise." He asked to be remembered in some *future* time; the Saviour told him that he should be with him *that day*. This has led to the frequent observation that Christ in mercy granted the man more than he asked. Just like him in his dealings with men of heart sincere. He often gives us more than we ask for. He does not always give according to our petitions, but according to the riches of his own grace, and the infinite benevolence of his own heart.

That this is the correct interpretation of the Saviour's answer is apparent from the solemn manner in which it was uttered. "*Verily* I say unto thee." This form of speech is only employed in Scripture on the utterance of the most solemn and important truths. "*Verily* I say unto thee, to-day shalt thou be with me in paradise." "Now did this mean, 'From this day forth, to the end of the world, thou shalt be senseless and dead; but after that thou shalt be with me?'"\* If that day the whole man, body and soul, was to be in a state of unconsciousness, surely the Saviour would not mock the man by the use of so solemn a form of speech as this. No: the Saviour said, "*To day* shalt thou be with me in Paradise," and we believe he meant what he said. We believe that the dying thief is at this hour in "paradise," as a living illustration of Christ's power to "save to the uttermost." And his history is recorded as a ground of encouragement to the worst of sinners.

\* William Arthur's, "All are Living."



SECTION VI.

STEPHEN'S DYING PRAYER.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. Acts vii. 58. Similar expressions fell from the lips of the Psalmist, and from the Saviour in his death agony. (Ps. xxxi. 5; Luke xxiii. 46.)

This text has a variety of constructions put upon it by our opponents. Some of them tell us that when Stephen cried "Lord Jesus, receive my spirit," he merely committed his breath into the hands of the Saviour. Surely it is something worse than trifling to treat sacred things in this way. Can the reader bring his mind to believe that either Stephen, David, or Christ commended to God the last portion of air they breathed? We dare not thus to trifle with the dying words of the world's Redeemer, or his martyred follower, Stephen.

Others of our opponents tell us that it was not Stephen that cried "Lord Jesus, receive my spirit," but the men who stoned him. "The grammar of the text charges the saying, 'Lord Jesus, receive my spirit,' upon the wicked Jews, and afterwards records what Stephen did and said."\* This is either a wilful perversion of the truth, or a manifestation of the utter ignorance of the men who make it. The *stoning* was the act of the Jews, this is in the plural. The *calling upon God* was the act of Stephen, and is in the singular. From this the reader may see how much the

\* "Bible versus Tradition," p. 98.

assertions of our opponents are worth. The *sense* of the passage is this: "The Jews stoned Stephen, while he invoked the Lord Jesus to receive his spirit."

The authors of the book just quoted, are not satisfied, however, with the above attempt to destroy the argument of this text against them; they try another. "We would give the meaning of the 59th v. thus: 'And the Jews stoned Stephen while he was invoking the Lord, and saying, Lord Jesus, assist me to suffer.\*'" The reader will observe that one of these interpretations is a flat contradiction of the other. And the latter has even a worse foundation than the former. In order to make it read in this way, they are compelled to supply words for which they have not a single authority to quote. This is one of those practices (adding to Scripture) which they most severely reprimand in others, even when it only exists in their own imagination, but one which they frequently adopt when hard pressed for material wherewith to defend themselves and their unfounded theory. Well may we say, "Cast out the *beam* out of thine own eye; and then thou shalt see clearly to cast out the *mote* out of thy brother's eye." Matt. vii. 5.

This passage most undoubtedly furnishes positive proof of the separability of the soul from the body, and of the conscious existence of the former when the latter is dead. Stephen was a man full of the Holy Ghost, therefore he could not be mistaken in his views of a

\* "Bible *versus* Tradition," p. 99.

religious truth so important as this. But instead of regarding man as a mere material organization ; he, while the Jews stoned his body, committed his soul to Christ. Nothing can be more decisive than this as to the conscious existence of the soul apart from the body.

## SECTION VII.

## ABSENT FROM THE BODY, PRESENT WITH THE LORD.

“ For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven ; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord : (For we walk by faith, not by sight :) We are confident, I say, and willing rather to be absent from the body and to be present with the Lord. Wherefore we labour, that whether present or absent, we may be accepted of him.” 2nd Cor. v. 1-9.

Our opponents give a variety of expositions of this passage, one contradicting another. I find that Ellis and Read, in their “ Bible *versus* Tradition,” give

the following exposition on page fifty : " Paul is here speaking of two tabernacles, or church arrangements ; the one church is for a season only, and is earthly ; the other is everlasting, and is heavenly." The writer heard one of the most popular advocates of this theory give the same exposition from the pulpit. The whole of the context is opposed to any such idea as that here advanced. Then the same writers, on page 156-7, after quite a different exposition of the passage, sum up as follows : " We have said sufficient to convince candid persons that we all must remain at home in the body of corruption or mortality, whether that body be dead or alive, until we put on incorruption and immortality, at the resurrection." These writers set out with a theory, and are willing to accept any interpretation of a passage so long as it does not conflict with their preconceived notions. But the passage before us cannot be got rid of so easily ; therefore these very writers propose a compromise to let this passage drop. We are unwilling so to do. Let us rather try to get at its proper signification.

In the first place we remark, this passage ought never to have been separated from the latter part of the preceding chapter. The Apostle had been recounting his toils and sufferings in his work, yet these do not cause him to faint in his mind. " Though the outward man perish, the inward man is renewed day by day." Then comes one of those heroic utterances, so characteristic of Paul, in which he

assures us that the afflictions of this life "worketh for us a far more exceeding and eternal weight of glory." Then follows the passage which stands at the head of this section. Taken as a whole, it gives us a comprehensive view of the life of a Christian man in each of its possible phases.

It contains a view of his life on earth in a corruptible body. This is evident in the expressions, "Outward man," "Earthly house of this tabernacle," "In this we groan," "We that are in this tabernacle do groan being burdened," and "At home in the body." These are descriptions of the Christian man's life on earth which are verified in the experience of all.

It also contains a view of the Christian man's condition between death and the resurrection. This is evident from such expressions as "Unclothed," "Absent from the body, and to be present with the Lord." Dr. Clarke says on this passage, that "There is not the slightest intimation here that the *soul sleeps*, or rather, that there is no soul; and when the body is decomposed, that there is no more of the man till the *resurrection*. I mean according to the sentiment of those who do condescend to allow us a *resurrection*, though they deny us a soul. But this is a philosophy in which St. Paul got no lessons, either from Gamaliel, Jesus Christ, the Holy Ghost, or in the third heaven, where he heard even unutterable things." Now the Apostle tells us that he

preferred this state to that in which he was at present. "He was willing rather to be absent from the body and to be present with the Lord." But this was not the ultimatum of the Apostle's desire and hope. There was beyond all this another and more perfect state for which he intently longed.

Hence this passage contains a view of the Christian man's life when body and soul shall be reunited. This is indicated by such phraseology as "Earnestly desiring to be clothed upon with our house, which is from heaven." "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Such, in brief, is the signification of this delightful portion of Scripture. We shall by the grace of God enter upon a *better* state than this when we are freed from an earthly body. We shall be "*with the Lord.*" But beyond all this is the *best* state, when "Our vile bodies shall be fashioned like unto his glorious body." Then shall "mortality be swallowed up of life," and so shall we be with the Lord for ever.

#### SECTION VIII.

##### PAUL IN THE THIRD HEAVEN.

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an

one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body, I cannot tell, God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2nd Cor. xii. 1-4.

The obvious import of these words, so far as they bear on the subject before us, is manifestly this: The Apostle must have believed in the existence of the soul apart from the body. Twice does he repeat the words: Whether *in* the body or *out* of the body, I cannot tell." Now if the soul had been the result of material organization, it would have been inseparable from the body. If the soul had no distinct existence of its own this phrase of the Apostle's is strangely misleading. The whole drift of the passage inclines to the idea that it was "*out* of the body" that he received this revelation from God. If this is true, and there is nothing to prove the contrary, then the soul must have a distinct existence of her own. If it was "*out* of the body" that Paul received this revelation, how can we suppose that he *knew* he was in the "third heaven" and "paradise," unless the soul, separate from the body, has a conscious existence of its own? It is simply impossible to harmonize this Scripture with materialistic philosophy. But few of their writers give this narrative even a passing notice. Ellis and Read talk nonsense when they tell us that "Paul's expression, 'whether in the body or out of the body,' seems to imply that Paul did not know



whether his nature, constitution, or person—which we have shown Paul often calls his body—whether this nature or body was changed from a corruptible to an incorruptible state, to enable him fully to appreciate the enjoyments of paradise, for flesh and blood, and pain were unfit for, and could hardly realize the scenery and enjoyments of paradise.”\* The alternative the Apostle could not decide was not, as this writer would have us suppose, between “a corruptible and an incorruptible body ;” but between a body and no body at all. He says he could not tell whether he was “IN the body or OUT of the body.” How would this writer harmonize the above quotation with his own remarks concerning the penitent thief? Speaking of Luke xxiii. 42, 43, he says that “Paradise does not yet actually exist.”† And yet he represents the Apostle Paul as being there and participating in its enjoyments—a privilege he is unwilling to grant to Jesus or the poor man who trusted in him as he hung upon the cross. Consistency, thou art a jewel ! Then on the same page this author contradicts his own exposition of the Apostle’s phrase—“Whether in the body or out of the body I cannot tell”—for he says “The whole was evidently a vision.”‡ Thus do these writers contradict themselves over and over again. If their theory were true they would not find it necessary to give more than one exposition of a particular text, whereas they

\* “Bible *versus* Tradition,” p. 154.

† Ibid. p. 160. ‡ Ibid. p. 154.

usually give two or more. The quotations above are respectively numbered by the author *second* and *fourth*. "The whole was evidently a vision." Well, then, call it a "vision" if you please, that will not rob it of its testimony to the conscious existence of the soul apart from the body. "Now whatever this vision may have been, or not have been; sink it, if you please, into the least possible significance; yet it unquestionably developes one thing, and that is, that the Apostle believed that the soul may have a conscious existence out of the body—an existence in which it may perceive and enjoy—nay, an existence in which it may be filled with most ecstatic felicity. Else how could he have been in doubt whether his soul was really in the body or not when it enjoyed the glorious vision of God and heaven? Those, then, who assume to know that the soul can have no conscious existence out of the body, assume to know more than was known by the great Apostle. This passage is all the more important, because it was not with direct reference to this subject that the Apostle wrote, and it therefore becomes one of those incidental and undesigned passages that corroborate the great and cardinal doctrines of the Scriptures.\*

## SECTION IX.

## PART OF GOD'S CHURCH NOW IN HEAVEN.

"For this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Eph. iii. 14, 15.

\* Man All Immortal, p. 186.

Our opponents tell us that even the pious dead are in the dust, both body and soul. The Apostle speaks of the family in heaven. What does he mean? That angels belong to the family of God in heaven is true; but the Apostle is speaking of men and not of angels—of persons who have been benefited by the mediation of Christ, persons who were once aliens, but who have been adopted as children. And because they are his children they have received his name. They, therefore, who tell us that when a Christian man dies he becomes unconscious, “Do greatly err, not knowing the Scriptures.”

The Apostle assures us that a part of the family is in heaven while the other part is still on the earth. Some have already got home, the rest are on the way thither. Ye bereaved ones, ye need not shed your bitter tears o’er the grave where you laid the body of your friend. He is not there! He dwells in yonder happy clime. There sin never darkens the light of God in his soul. Sorrow never modulates the song into the minor mode. They never sing a requiem over broken friendship there.

“The whole family in heaven and earth.” Though divided they are one. Though some of our friends have gone from our gaze, they belong to us still. By all that is dear or sacred in the family tie, we are linked to them as much as ever we were. Many a time we hear their voices, not audibly it is true, but nevertheless we hear them, whispering words of cheer

as we journey on life's rugged way. Onward through earth's storms we hasten to join them in our Father's house.

"I have read somewhere that on the shores of the Adriatic sea, the wives of the fishermen whose husbands have gone far out upon the deep are in the habit, at eventide, of going down to the sea shore, and singing, as only female voices can, the first stanza of a beautiful hymn. After they have sung it, they listen till they hear, borne by the wind across the desert-sea, the second stanza, sung by their gallant husbands as they are tossed by the gale upon the waves; and both are happy. Perhaps if we could listen, we too might hear on this desert-world of ours some sound, some whisper, borne from afar to remind us that there is a heaven and a home." \*

#### SECTION X.

##### PAUL'S DESIRE TO DEPART.

"For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death. For me to live is Christ, and to die is gain. But if I live in the flesh this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and

\* Dr. Cumming.

be with Christ, which is far better ; nevertheless to abide in the flesh is more needful for you." Philip. i. 19-24.

These words were written in immediate prospect of death. Paul was a prisoner at Rome, not knowing at what hour he might be called upon to seal his faith with his blood. Yet under these circumstances, the nobility of his nature and the depth of his piety are apparent in his resolution to be faithful to the trust he had received. He was determined to magnify Christ whatever might be the consequences to himself. Christ was the sun in the system of the Apostle. Christ's Spirit was the ruling power of the Apostle's life. Christ's service was the supreme object of the Apostle's ambition. Said he, "As always, so now also Christ shall be magnified in my body, whether it be by life or death." Some of our opponents, in interpreting this very text, have had the boldness to represent Paul as a coward, shrinking from the trials of life. "Such were his present afflictions, that any form of death would have been a welcome release." Where they find the authority for such an idea I cannot tell. It would be hard to reconcile such a statement with the Apostle's own testimony on this subject. In the face of the extraordinary difficulties with which he met I hear him saying : "None of these things move me ;" "I count not my life dear unto me so that I may win Christ ;" "Christ shall be magnified in my body, whether it be by life or by death." There is nothing of the craven

spirit of the coward in such phraseology as this. These are the words of a hero, in whose heart there was more than a warrior's courage.

"For me to live is Christ, and to die is gain." Our opponents do not agree among themselves as to the meaning of this verse (21st.) Some of them make it out that *Christ* would be the gainer and not Paul. How they can make this out without doing violence to the grammatical construction of the text it is impossible to conceive. Then, on their theory, we cannot see how the death of the Apostle could in any sense be gain to Christ. If he were to lie down in unconsciousness until the resurrection, it would not certainly be gain to Christ. Others, however, make Paul the gainer, but not until the resurrection. But surely the man that uttered these words could not believe in the unconscious state of the dead. If that were true, in no conceivable sense could death be "*gain*" to him or "*better*" for him. *Gain*, to lie down in oblivion rather than enjoy and preach Christ's Gospel! *Better*, to become unconscious than to enjoy communion with Jesus! We think an Apostle would not have *hesitated* between such an alternative as that. There would have been no "*strait*" in the Apostle's mind if this had been the prospect before him. If men were to choose thus in matters of everyday life we should justly call them insane. I am told the Geneva Bible renders this verse as follows: "For Christ is to me, both in life and death, advantage." \* This is doubtless the idea to be

\* Landis on The Immortality of the Soul, p. 244.

attached to the Apostle's words. He said, "For me to live is Christ," because he knew, loved and served Christ; and this was his *present* privilege. He said, "For me to die is gain;" because he knew that he should then dwell in Christ's presence, and continually behold the light of his face, and this was certainly "*gain*"—or "*better*," as he expresses it in verse 24—on his present privilege.

"For I am in a *strait betwixt two*, having a desire to depart and be with Christ, which is *far better*. Nevertheless, to abide in the flesh is more needful for you." Here we have the *alternative* between which the Apostle balanced himself—the needs of the Church on the one hand, and his own personal enjoyment on the other. Which of these to choose "he wot not." Upon this alternative our opponents exhaust their ingenuity and display their folly. In one of their *pet* works, our attention is summoned by a note of exclamation, and when the mountain has conceived it brings forth a mouse. "Mark, reader! He was perplexed between the two, whether to choose life, or to choose death, they were *both* equally indifferent to him."\* *Equally indifferent!* No, Sirs! His *interest* in each particular was *so great* that he knew not which to choose. Like a good soldier of the cross, animated by the Spirit of the Master, he did not know which to choose, life or death. Whether to go home and wear the crown of the conqueror, or linger on the battle-

\* "Bible versus Tradition," p. 139.



field to win new victories for the Saviour he loved so well. "I am in a strait betwixt two." This is not "*indifference*," but deep and anxious *interest* in both particulars of the alternative.

"Having a desire to depart and be with Christ, which is *FAR better*." "If the soul sleeps with the body till the resurrection of the dead, he would be no nearer to the accomplishment of his wish in dying than he was while he lived. Indeed, if the doctrine that the intermediate state is one of annihilation or of unconscious existence be true, St. Paul is no nearer heaven than he would be had he lived to the present hour. Neither is he so near the attainment of his desire now as he was during his life-time; for while he lived he enjoyed communion with Christ, but being dead, even the communion he did enjoy is cut off, if the spirit sleeps with the body in unconscious repose. All intercourse with the Deity, with heaven, with the saints of God on earth, and even with the glorious truths of the Gospel, is utterly broken off, and in one long oblivious sleep has that intellect so vigorous, those affections so pure and so ardent, and those aspirations so glorious and sustaining, been pent for nearly eighteen centuries! and, altogether unconscious of the history of the Church, and of the fate of the Gospel, of the glory of Christ or the bliss of heaven, will he still continue to slumber till the trump of God shall arouse the unconscious dead on the resurrection morning. Call you this 'being with Christ?' Alas! then, what

is it to be separated from him? If, between death and the resurrection, 'the soul is either extinct or in a profound and dreamless sleep, forgetful of all that is past, ignorant of all that is around it, and regardless of all that is to come,' how fearfully mistaken was the great Apostle when he desired to 'depart' in order that he might 'be with Christ!' Better, indeed, were it to return to life, for here we may see, even though it be only through a glass darkly, but there we see him not at all!" \*

## SECTION XI.

## THE SPIRITS IN PRISON.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."—1st Pet. iii. 18-20.

This is confessedly one of the most difficult passages in the New Testament; and, as Leighton remarks, it "Is made more so by the various fancies and contests of interpreters." To refer it to Christ's descent into the hell of the damned, is to contradict the plainest statements of Scripture. Why should he go and preach to those whose period of probation was at an end?

\* *Man All Immortal*, p. 183.

The same may be said in reference to the Romish purgatory. Some refer it to Christ's going to the place of disembodied souls, and proclaiming to the pious dead that his work was finished and their salvation was certain. But to this we answer that no such *place* exists, save in the imagination of men. (See chapter I., sec. IV.) But admitting that such a place does exist, there is one insuperable objection to this interpretation in the passage itself—they were disobedient and not righteous spirits. The correct interpretation of this passage may be ascertained by an answer to several questions.

*First.* To whom did Christ preach? To those who were disobedient in the days of Noah. This is too plain to need a single remark.

*Second.* How did Christ preach? We answer, by his Spirit employing Noah as the instrument. Let the reader mark the connection between the eighteenth and nineteenth verses. "Being put to death in the flesh, but quickened by the Spirit; *by which also he went* and preached unto the spirits in prison." He preached to those "disobedient spirits" by the same agency as he was raised from the dead. We see no necessity of understanding the text as speaking of the *personal* ministry of Christ. The same form of speech is employed where it is plain that Christ's personal ministry cannot be intended. (See Eph. ii. 16-17.) Christ never preached in person to the Church at Ephesus. He did preach by the Spirit through the

Apostle Paul. So also in the passage before us, he preached by his Spirit through his servant Noah. There is no more necessity of understanding the personal ministry of Christ in one of these passages than there is in the other.

*Third.* What, then, is the meaning of the phrase "spirits in prison?" Some think the prison refers to their being in bondage to sin while they were yet on the earth. This is the opinion of the learned Dr. Clarke; but we cannot accept it. The paraphrase of Dr. Macknight seems to us to give the correct meaning of the passage. It is as follows:—"By which Spirit also speaking in Noah (2nd Pet. ii. 5), he preached to the persons *now* in prison, who formerly were disobedient when the patience of God, once for all, waited for their reformation in the days of Noah." This seems to us to be the most in harmony with the scope of the passage of all the interpretations we have ever seen.

This is certainly a perplexing passage for our opponents, therefore but few of them attempt to grapple with it. Mr. Ham is the only one I know that even attempts an exposition. He says it does not refer "to men, but to certain spiritual beings who were disobedient in the days of Noah, in some such way as to bring them within the reach of Christian redemption." But this is only a supposition of Mr. Ham's, without any foundation in the Word of God. Where does the Bible speak of redemption being of any

benefit to any disobedient creatures other than man.

The testimony of this passage to the present conscious existence of the spirits of wicked men, who lived on the earth in the days of Noah, is most unequivocal. Further, it seems to shew that their present condition is one of *penal confinement*. They are "Spirits in PRISON."

## SECTION XII.

### THE SOULS OF THE MARTYRS UNDER THE ALTAR.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"  
—Rev. vi. 9, 10.

It has been objected that this passage is clothed in symbolic language, and should not therefore be cited as proof of any doctrine. But do the Scriptures never convey important truth in symbolic language? Suppose this passage to be *all* symbol, yet does it not recognize the doctrine we advocate? The symbol has its foundation in fact.

The passage is generally supposed to refer to the saints who were martyred during the persecutions of the Roman emperors. John saw them and heard them express their wishes for the overthrow of the enemies of Christ, by whom they had been cruelly murdered.

This could not have taken place if they had been unconscious. Though their bodies were slain their souls were still alive. "Though persecution had done its work, and the bodies of the martyrs had been consumed by the faggot, or devoured by wild beasts, or wasted in deep dark dungeons or dens and caverns of the earth, yet, after it had destroyed the body, there was a conscious life remaining over which it had no power."\*

"There are four points," says one of our opponents, "which should be noted in the account:—1. *What* was seen? 2. *Where* seen? 3. Their *cry*. 4. Their *condition*."† Upon the first of these points he remarks:—"The word *psuche*, here translated soul, is not rendered spirit once in the Bible." A most profound observation this, but we do not see its connection with the argument. Further, he says, "The Hebrew word *Nephesh*, corresponding with the word *psuche*, is often rendered person." Well, if the word *Nephesh* is translated *person* five hundred times, does that make the word *psuche* signify person in this passage? This is not argument, it is quibbling. Not logic, but ignorance.

The fourth point he mentions is the only other that calls for remark. He says, "They remain in the embrace of death till the vision passes on to Rev. xx. 4; where he sees them live again, and commence

\* *Man All Immortal*, p. 186.

† "Rich Man and Lazarus," p. 26.

their reign with Christ, and are pronounced 'blessed,' because they have 'part in the first resurrection.' " \* But we are told in the eleventh verse that they had "White robes given unto every one of them"—"the vestment of acknowledged and glorified righteousness"—"and it was said unto them that they should rest yet for a little season." How this can be reconciled with a state of unconsciousness it would be hard for even our opponents to tell.

Interpreted fairly, however symbolical its dress, the passage teaches the conscious existence of the soul after the body is dead, and the attempts of our opponents to break its force or impeach its testimony, are a complete failure. Perhaps this is the reason so few of them say anything about it.

#### SECTION XIII.

##### A DESCRIPTION OF THE PRESENT CONDITION OF THE PIOUS DEAD.

"Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, or any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—Rev. vii. 15-17.

We are not prepared to dogmatize about any passages in this very difficult book of Scripture; the

\* "Rich Man and Lazarus," p. 27.



difficulty of understanding it we know full well. But even that should not deter us from its study. While, however, we believe it to be full of mysteries which have never been correctly interpreted, yet we also believe that many portions of it are easily understood. Such, we think, is the passage just quoted. That it refers to things preceding the general judgment is generally granted. In fact, the whole of this book to the eighteenth chapter is supposed by the best critics to refer to events which transpire before that event. With these considerations in view, we do not hesitate to introduce this passage into the argument. Taking it for granted, then, that our application of this passage is correct, it furnishes some interesting items concerning the state and employments of the souls of the pious between death and the resurrection.

It is a state of entire freedom from sin. They are "arrayed in white robes," emblems of perfect purity. Sin was the burden under which they labored below, the cause of all their sorrow and care, but now they are as free from sin as the angels of God. "They have washed their robes and made them white in the blood of the Lamb," therefore they are presented to him as the purchase of his blood, not having spot or wrinkle, or any such thing.

It is a state of victorious triumph. They were in great tribulation, but now they are at ease; they were engaged in a conflict with Satan and sin, but now they bear the marks of conquerors, and over them

floats the fair banner of holy triumph; they were engaged in the Christian warfare, but now they are adorned with crowns of victory; they have been made more than conquerors through the blood of the Lamb. Sin would fain have enslaved them; Satan sought to lead them captive at his will; they were subject to death, with its attendant pains and sorrow; but, through grace given unto them, they have set their feet upon the neck of their last enemy, and with joy triumphantly shouted "Victory, through the blood of the Lamb."

They enjoy the Divine presence face to face. "He that sitteth on the throne shall dwell among them." "Therefore are they before the throne of God." They had some glimpses of his presence while on earth, but they only saw him through a glass darkly. These glimpses of the Divine presence served to kindle in their bosoms an intense longing, an earnest hope to see the king in his beauty. This hope supported them in sorrow, strengthened them in weakness, consoled them in bereavement, and raised their aspirations from earth to heaven. Now they have gained the object of their desire, and realized their hope: "He that sitteth on the throne shall *dwell* among them." He is not a transient visitor, as when they were on the earth, but a constant guest. They continually enjoy the sunlight of his presence and love.

They are employed in acts of holy worship, "and serve him day and night in his temple." It is true

that theirs is a state of rest from sin and suffering, but it is also a state of unwearied activity. "They serve him day and night in his temple"—expressions used in accommodation to our weakness—for "there is no night there," but one eternal cloudless day. The Christian serves God here, but it is very imperfectly, and often interrupted. The service in which they mingle around the throne is perfect and uninterrupted. There shall the renovated heart and enlarged intellect be engaged in a continuous service. The mysteries of Creation, Providence, and Redemption will call forth the admiration of all; and as the wisdom and skill displayed in their formation and completion is unfolded, their love will expand, their song will rise higher, while, with rapturous awe and humble love, they bow before the throne of him who bought them with his blood.

They are free from all the trials of earth. *Poverty* shall never oppress them again. "They shall hunger no more, neither thirst any more." "They feed on the bread of heaven. They pluck the ambrosial fruit from the tree of life, and slake their thirst at the fountain of living waters that flow from the throne of God and the Lamb. *Persecution* will never overtake them again. "Neither shall the sun light on them nor any heat." The scorching of persecution's fires are quenched for ever, and all their sufferings cease. No temptation to turn the mind from God. No sin to pollute the pure spirit. No pain to rack the body.

No death to sadden the home or silence the song.  
 "God shall wipe away all tears from their eyes."

Finally, this Scripture intimates that they are supplied with the highest pleasures of which their exalted nature is capable. "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water." Their employment will cause them to gain a nearer approximation to the Divine Being, in knowledge, purity, and love. New scenes of pleasure will present themselves at every step, new sources of pleasure continually arise. Higher and yet higher still will they ascend in the scale of happiness and freedom. Thus will the finite be ever gaining a nearer approximation to the infinite. May we be partakers of this joy when the toils of earth are finished.

#### SECTION XIV.

##### THE BLESSED DEAD.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

It is impossible to twist this text so as to favor the doctrine of our opponents, they therefore quietly ignore its existence. If man becomes unconscious at death it would be hard to tell in what sense he was blessed.

There is something peculiar in the method in which this statement was communicated to John. "I heard a *voice from heaven* saying unto me, Write," &c. When heaven speaks there is something to hear worthy of our most profound attention. Heaven never speaks but with truth and authority. Now what heaven had to communicate John was commanded to write. This form of speech serves to point out the solemn importance of the revelation heaven was about to make, John wrote under the immediate influence of the Holy Ghost, but in addition to this, a voice from heaven told him what he was to write on this all important subject. "Write, Blessed are the dead which die in the Lord." And after the voice from heaven had delivered its message, it was confirmed by the solemn Amen of the Divine Spirit. "Yea, saith the Spirit, for they rest from their labors and their works do follow them."

What, then, do these words, delivered under these circumstances, signify. "Blessed are the dead which die in the Lord." They are blessed, not only because they have escaped the sin, sorrow, and sufferings of earth. The import of the text is this: "Blessed from now onward."\* We are then told in what this blessedness consists: "They rest from their labours and their works do follow them;" or, as Dr. Clarke renders the passage, "Their works follow *with* them." This cannot be said of those who are unconscious.

\* Alford.

"*Rest*" is not compatible with such an idea, it is something a man can realize and enjoy.

They rest from the toils of the Christian warfare and the disappointments of earth. They rest from anxiety and the depressing tendencies of a mortal body. Here their portion was a mixed one. If the star of hope shone upon their pathway, it was often hidden by the gathering cloud. They had darkness as well as light, bitter as well as sweet. Thank God, as the Christian journeys through this wilderness, there is many a lovely oasis through which he is permitted to pass—to delight his vision amid the beauty of its landscapes, to feast his ears with the melody of its songs—but we only find the oasis in the desert. Soon our burning feet and parched tongues tells us we have left it behind. But the rest that remaineth for God's people is unmixed with sorrow. There the direct beams of the Divine presence shall shine upon us, and, by the influence of his rays upon our hearts, we shall be changed from glory into glory, until every faculty and feature of our souls shall reflect the image of our Father who is in heaven. Such is the testimony of the New Testament to the soul's consciousness between death and the resurrection.

## CHAPTER III.

DIRECT TESTIMONY OF THE OLD TESTAMENT.

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## SECTION I.

## THE PATRIARCHS GATHERED TO THEIR FATHERS.

"GATHERED to his people," and "gathered to his fathers," are phrases of frequent occurrence in the earlier Scriptures. When interpreted in the clear light of after revelations, they serve to show that the doctrine of the uninterrupted immortality of the soul was an article of patriarchal faith. When God had promised Abraham that he should have a son, and that his seed should inherit the land of Canaan, the Divine Being confirmed that promise by a vision. In that vision he also promised Abraham that "He should go to his fathers in peace, and be buried in a good old age."—Gen. xv. 15. The closing scene of the patriarch's life is described in these words: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people."—Gen. xxv. 8.

When Isaac had lived a hundred and eighty years, it is said of him that "He gave up the ghost and died,



and was gathered unto his people, being old and full of days ; and his sons Esau and Jacob buried him.” —Gen. xxxv. 29.

The same phraseology is employed of Jacob. He said to his sons when dying, “ I am to be gathered unto my people : bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan.” —Gen. xlix. 29, 30.

This form of speech was also in use after the liberation of God’s people from the land of Egypt. “ And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people.” —Num. xx. 23, 24.

So also of Moses, the Lord commanded him to go up into Mount Nebo, “ and die in the mount whither thou goest up, and be gathered unto thy people.” —Deut. xxxii. 50.

Dr. Knapp says this phrase, of such frequent occurrence, would be more correctly rendered “ *To enter into their habitation or abode.*” That this was the opinion of the Jews from the earliest time there cannot be any doubt. This phraseology, therefore, serves to indicate a state of consciousness upon which the soul enters immediately after death. It also serves to indicate that the pious dead are congregated in a society where they are capable of knowing and loving each other. Our opponents strive to break the force of the argument from this form of speech by applying it to the

mere interment of the body. Being "gathered to his people" means, with them, to be buried in a family tomb. But to this we would reply that the phrase is used of those who were *not* buried with their fathers. Terah, the father of Abraham, was buried in Haran in the land of Mesopotamia. The forefathers of Terah must have been buried away in the land of Chaldea, where they resided, but Abraham was buried in the cave of Machpelah in the land of Canaan. Only Sarah, his wife, had been buried there previous to himself. The same may be said of Moses. "The Lord buried him in a valley in the land of Moab, over against Beth-peor:" yet, he "was gathered to his people." This is proof sufficient to satisfy us that this phrase does not refer to burial in a family tomb, but to the introduction of the soul to the society of friends soon as ever it leaves the body. Such is the opinion of the best critics in all ages. Speaking of the phrase in the case of Jacob, Dr. A. Clarke says—"The testimony that this place bears to the immortality of the soul, and to its existence separate from the body, should not be lightly regarded. In the same moment Jacob is said to have gathered up his feet into the bed and to have expired, it is added, and was 'gathered unto his people.' It is certain that his body was not then 'gathered to his people', nor till seven weeks after; and it is not likely that a circumstance so distant in point both of time and place, would have been thus anticipated, and associated with facts that took place at that moment. I

cannot help, therefore, considering this an additional evidence for the immateriality of the soul; and that it was intended by the Holy Spirit to carry this grand and consolatory sentiment, that when a holy man ceases to live among his fellows, his soul becomes an inhabitant of another world and is joined to the spirits of just men made perfect." I also transcribe the opinion of several eminent German commentators from Dr. Bartlett's "Life and Death Eternal." Says Gerlach, on Gen. xv. 15, "Thou shalt go to thy fathers, or people, in peace, is the gracious expression for a life after death." On the same text Baumgarten remarks—"A continuance after death is assuredly expressed therein." On Gen. xxv. 8, Knobel remarks, "Abraham was gathered to his fathers, *i. e.* was associated with his ancestors in *sheol*. (By which he means the place of departed spirits. See what follows.) The phrases, to go to his fathers,' 'to be gathered to his fathers,' and the very common one 'to sleep with his fathers,' all have the same meaning. They signify neither to die merely; . . . nor to be buried in a family tomb with one's ancestors, since the interment often is also expressed at the same time, and since the terms also are applied to those who were not buried with their fathers, but elsewhere; like Moses, David, Omri, Manasseh, as well as of those in whose place of burial not more than one of their fathers lay, *e. g.* Solomon, Ahab." Delitzsch takes the same ground in his exposition of the same passage. He says,

“ That Abraham was buried is first stated further on ; the union with his relatives who had gone before thus takes place first, not at his interment, but already in the moment of death. . . . The union with the father is not a mere union of corpses, but of persons.” That this is a correct interpretation of this expression, will appear if we consider the analagous phrase employed by David on the death of his child.

#### SECTION II.

##### THE CONDUCT OF DAVID ON THE LOSS OF HIS CHILD.

“ And the Lord struck the child that Uriah’s wife bare unto David, and it was very sick. David therefore besought God for the child ; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth, but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him the child was dead ; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice ; how will he then vex himself, if we tell him the child is dead ? But when David saw that his servants whispered, David perceived that the child was dead ; therefore David said unto his servants, Is the child dead ? And they said, He is dead. Then David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped : then he came to

his own house, and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? *I shall go to him, but he shall not return to me.*" 2nd Sam. xii. 15-23.

Observe the difference in the conduct of David under this painful visitation of God's providence. While the child was yet alive, nothing afforded him comfort. He would neither eat nor drink. He would not even listen to the words of sympathy spoken by the attendants. But when he found that the child was actually dead, he laid aside his sorrow, he arose and ate bread. "Wherefore should I fast?" said he; "Can I bring him back again? *I shall go to him, but he shall not return to me.*"

So far as I remember, our opponents do not notice this Scripture at all. If their doctrine were true, such conduct on the part of David would be inexplicable. Think you that the Royal Singer of Israel meant that his child was now in a state of perfect unconsciousness, and that he should soon be in the same condition? Instead of consoling his heart and

drying his tears, would not such a thought have rent his soul with an anguish seven times more bitter in its intensity? From such a thought the common instincts of our humanity recoil with horror. What parent can persuade himself that the child of his love is enclosed in the tomb, unconscious alike of its own existence and of all that surrounds it? Believe it who can, my heart recoils from such a doctrine with abhorrence. In our opinion, this passage is proof positive that David believed in an immediate state of conscious enjoyment for the soul, where it recognizes the friends and renews the friendships of earth. It was this that comforted the heart of David under his bereavement. He expected, ere long, to repossess his child in a state where no death would sever the tie that bound their happy souls in one. Hence he said, "*I shall go to him.*"

This is not only in harmony with the Bible, but also with the revelation God has written upon the heart of man. "Go where you will," says Dr. Berg, "you find the sentiment that friendship is perpetuated beyond the grave. It is enshrined in the heart of our common humanity. The pure unsophisticated belief of the vast majority of Christ's followers is in unison with the yearnings of natural affection, which follows its objects through the portals of the grave into the eternal world. What but this causes the Christian parent in the dying hour to charge his beloved children to prepare for a reunion before the throne of the



Lamb? He desires to meet them there, and to rejoice with them in the victory over sin and death. The widow bending in bitter bereavement over the grave of him whom God has taken, meekly puts the cup of sorrow to her lips with the assured confidence that the separation wrought by death is transient, and that they who sleep in Jesus shall together inherit the rest that remaineth for the people of God. Thus the wormwood and the gall are tempered by the sweet balm of hope, and heaven wins the attractions earth has lost. Tell me, ye who have seen the open tomb receive into its bosom the sacred trust committed to its keeping, in hope of the first resurrection—ye who have heard the sullen rumbling of the death-clods as they dropped upon the coffin lid, and told you that earth had gone back to earth—when the separation from the object of your love was realized in all the desolation of your bereavement, next to the thought that you should ere long see Christ as he is and be like him, was not that consolation the strongest which assured you that the departed one, whom God has put from you into darkness, will run to meet you when you cross the threshold of immortality, and, with holy rapture to which the redeemed alone can give utterance, lead you to the exalted Saviour, and with you bow at his feet and cast the conqueror's crown before him?" But lest our opponents should say this is the opinion of an "*interested priest*," let us listen to the testimony of a heathen.



Cicero, the Roman orator, says, "For my own part, I feel myself transported with the most ardent impatience to join the society of my two departed friends, your illustrious fathers, whose characters I greatly respected, and whose persons I sincerely loved. Nor is this my earnest desire confined to these excellent persons alone with whom I was formerly connected. I ardently wish to visit also those celebrated worthies of whose honorable conduct I have read much, or whose virtues I have myself commemorated in some of my writings. To this glorious assembly I am speedily advancing; and I would not be turned back in my journey, even on the assured condition that my youth, like that of Pelias, should be again restored. O, glorious day! when I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits, and not with those only whom I have just mentioned, but with my dear Cato, that best of sons and most valuable of men! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope he would perform the same last sad office for mine. His soul, however, did not desert me, but still looked back on me, in its flight to those happy mansions, to which he was assured I should one day follow him. If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained: it was because I support myself with the consoling reflection that we could not long be separated."

Let the reader compare the conduct of this heathen orator and that of the inspired Psalmist, and he will be forcibly struck with their similarity of sentiment and feeling. This certainly cannot be open to the objection of being the opinion of an "*interested priest*." And what shall we make of such aspirations, expressed with such confidence and in language so glowing? Make of it! Why, just what Bishop Clark does when he says it is "the instinctive sentiment of humanity (which) waited not for the dawning light of written revelation from God, but boldly asserted an undying fellowship among kindred spirits in the land of souls, and a certain reunion with those who had gone before." \*

That this was the faith of the early Church, there cannot be the slightest doubt. (The reader will find the doctrinal statement of some of the Fathers in another chapter). They believed the Church on earth and heaven were one family, each part alike having communion with Christ. From this fact, says Neander, "Was derived the Christian custom which required that the memory of departed friends should be celebrated by their relations on the anniversary of their death. It was usual on this day to partake of the sacrament under a sense of inseparable fellowship with those who had died in the Lord.... Whole communities celebrated the memory of those who had died as witnesses for the Lord. On every returning anniversary

\* Man All Immortal, p. 335.

the people gathered around their graves, and there the story of their confession and sufferings was rehearsed, and the communion was celebrated in the consciousness of a *continued fellowship* with them." This practice serves to show how the primitive Church interpreted the words of the Apostle Paul to the Ephesians—"The whole family *in heaven and earth*." Materialists tell us that our departed Christian friends are in the grave both body and soul, that they are wholly unconscious. Paul says they are "in heaven," and so the early Church understood him. Our loved ones who have gone from us belong to Christ's family still. They dwell in our Father's house, and we hasten to join them there. Our union with them is not to be postponed till the morning of the resurrection. All the direct Scripture testimony of the previous sections are opposed to any idea of that kind.

The facts of human experience serve to confirm the Scripture testimony. How often, in departing, does the Christian recognize the presence of friends long dead. It is said of Hannah More, that in her dying agony she stretched out her arms as though she would embrace some object, and uttering the name of a much-loved but deceased sister, she cried, "Joy," and sank into the arms of death. Do our opponents say this was the result of error working on a diseased imagination? Then let us take a fact which cannot be open to such an objection. The following fact appeared in a popular periodical some years ago :—"A little girl, in a family

of my acquaintance, a lovely and precocious child, lost her mother at an age too early to fix the loved features in her remembrance. She was as frail as beautiful ; and as the bud of her heart unfolded, it seemed, as if won by that mother's prayers, to turn instinctively heavenward. The sweet, conscientious, and prayer-loving child was the idol of the bereaved family. But she faded away early. She would lie on the lap of the friend who took a mother's kind care of her, and winding one wasted arm about her neck, would say, ' Now tell me about my mamma ! ' And when the oft-told tale had been repeated, she would ask, softly, ' Take me into the parlor ; I want to see my mamma. ' The request was never refused ; and the affectionate child would lie for hours contentedly gazing on her mother's portrait. But

' Pale and wan she grew, and weakly—

Bearing all her pains so meekly—

That to them she still grew dearer,

As the trial hour drew near. '

That hour came at last, and the weeping neighbors assembled to see the little child die. The dew of death was already on the flower, as its life's sun was going down. The little chest heaved faintly, spasmodically. ' Do you know me, darling ? ' sobbed in her ear the voice that was dearest, but it awoke no answer. All at once a brightness as if from the upper world burst over the child's colorless countenance. The eyelids flashed open, the lips parted, the wan cradling

hands flew up, in the little one's last impulsive effort, as she looked piercingly into the far above.

'Mother!' she cried, with surprise and transport in her tone; and passed with that breath to her mother's bosom.

A divine who witnessed the scene said, 'If I ne believed in the ministration of departed ones before, I could not doubt it now. ' "

Facts of this kind might be multiplied to any extent, but these are sufficient to show that the teachings of Scripture and the instincts of our common humanity are in harmony on the subject before us. The revelation within and the revelation without always agree.

### SECTION III.

#### CHRIST'S SOUL NOT LEFT IN HELL.

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." —Psalm xvi. 10. This passage is prophetic of Christ. It is referred to, and expounded by Peter, Acts ii. 27-31. Also by Paul, Acts xiii. 35-37.

The reader will observe first, that it recognizes the true and proper humanity of Christ; and also the distinction that exists between the body and soul which runs throughout the Bible. It speaks of something in relation to both the body and soul of Christ.

With reference to his *body* it is said, "Thou wilt not suffer thine Holy One to see corruption." So far

as this part of the passage is concerned, it is a prophecy of the death of Christ. It serves to show that while his body was in the grave sufficiently long to prove the reality of his death, it did not remain there long enough to pass into a state of putrefaction.

Concerning his *soul* it is said, "Thou wilt not leave my soul in hell." A great diversity of opinion exists as to the meaning of this part of the text. Some regard it as referring to Christ's descent into the hell of the damned. Others regard the word "*Hell*" as signifying the *place* of departed spirits. Our opponents, of course, regard it as the grave; and do not shrink from the horrible conclusion that the whole of the God-Man was in the tomb from death to the resurrection. After a careful study of the passage, we do not think that any of the above opinions contain a correct exposition of this text.

From a most excellent article by Dr. Clark, of Middlesbro, we learn that the Hebrew proposition *le* is in this text translated *in*, but its proper signification is *to*, or *for*. If the preposition *be* had been employed, then it would have been correctly rendered *in*. The Dr. confirms his position from the fact that the Apostle Peter, in quoting the passage, employs the Greek *in*, corresponding to the Hebrew *le*, and not *en*, which corresponds to the Hebrew *be*. Dr. Cooke takes substantially the same ground in his "Theology."

This text, therefore, should have been translated, "Thou didst not leave my soul *to* hell." We learn

then, that instead of Christ's soul being in the hell of the damned—or some intermediate *place* between heaven and hell—or in the grave, as our opponents contend, it was not in either. "His *flesh* did not see corruption, his *soul* was not left to hell—" or as Dr. Cooke renders it—"Thou wilt not *abandon* my soul to hell."\*

This rendering harmonizes the passage with the whole tenor of Scripture teaching, and is utterly destructive of the theory of our opponents. Their *objection*, drawn from this passage, so far as it relates to David, will be noticed in the next chapter.

#### SECTION IV.

##### THE SPIRIT RETURNS TO GOD AT DEATH.

"Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."—Eccl. xii. 7. This text is so plain, and the context also, that any attempt to expound it would be useless. There it stands, as the testimony of Solomon to the conscious existence of the human soul after the body is dead.

Our opponents have used every device their ingenuity could invent to break the force of this passage, but they have signally failed. Let me furnish the reader with one of their most profound (?) expositi-

\* Since writing the above, I have discovered that Bartlett gives this as the correct rendering of the Hebrew, "Life and Death Eternal."—Appendix, Note C. So also Alexander and Hengstenberg.



tions of this passage. "What was the *ruah* (these authors invariably mis-spell this word *ruach*) when God gave it? Not a living entity, but the breath, or spirit by which the man lived; which Solomon says, is the same in man and beast." (The reader will see how much *truth* there is in this last assertion by turning to Eccl. iii. 19-21. The breath *is* the same, but *not* the spirit.) Taking it for granted that the word *ruah* signifies *breath* in this text, they proceed thus:—"Now if God intends to restore this *ruah* to the man, so that he may *live again*, where does God bring this *ruah* from?" We shall see that it is not the SAME RUAH; but *ruah* of the *same* kind; though perhaps less diluted with atmospheric air." Then to prove this position they quote Ezek. xxxvii. 5-17—a prophecy which relates to the elevation of the Jews from the death-like state into which they had fallen as a nation. It requires no little amount of intellectual acumen to see the connection between these two passages, or to see how the one explains the other. Such acumen we do not possess. After quoting the eighth verse in Ezekiel, we are whirled back to Solomon by these words—"Thus we see that the *ruah* in Eccl. xii. 7, went to the *four winds*, and at the resurrection, comes again from the four winds, which winds 'God holds in his fists,' so that when the *ruah* goes to the four winds, the *ruah* goes to God."\* This is a fair sample of their expositions of this passage. Did our

\* "Bible *versus* Tradition," p. 83-90.

space admit, we could easily transcribe two or three more silly than this. According to this, then, Solomon said that when a man dies, the air he breathes goes back into the atmosphere—a profound observation surely for so wise a man to make. He might just as well have said the dust goes to God, for it returns to its original element, and the breath does just the same. But the context is fatal to the interpretation of our opponents. In the fourteenth verse, Solomon states the reason why the spirit returns to God—to be judged according to its works. The breath of a man being judged would be quite an anomaly. No censure can be too severe upon the men who thus pervert the Word of God. To say that they do not understand it is to charge them with ignorance. To say that they do understand it is to charge them with something worse than ignorance. Woe, woe unto the men who, by perverting Scripture, have drawn away so many simple souls from the truth to the inventions of men.

#### SECTION V.

##### MEANING OF THE WORD SLEEP WHEN APPLIED TO THE DEAD.

“And many of them that *sleep* in the dust of the earth.”—Dan. xii. 2, &c., &c. This figure has been used to describe the state of the dead from the earliest time and in all nations. Homer calls *sleep* and death twin brothers. This doubtless arose from the striking resemblance between a person just dead and one who is asleep. It is a most beautiful and appropriate figure.

Our opponents contend that it is proof positive that the soul is unconscious between death and the resurrection. But does the figure speak of the soul at all? Does not the term rather apply to the body alone? They "sleep in the *dust of the earth*." Sufficient has been said already to prove that the soul is distinct from the body, and at death exists apart from it. That the figure does not signify a state of unconsciousness is evident from the words of the Apostle Paul, *Thess. v. 10*, "Who died for us, that whether we *wake* or *sleep*, we shall LIVE together with him." This text must settle for ever the meaning of this figure when applied to the dead. Our opponents must expunge it from the Bible before they will succeed in making us believe that the figure of sleep signifies that the soul is unconscious between death and the resurrection.

"Sleep is that relaxation from the toils and afflictions of life, that short suspension of the powers of corporeal sense and action, which are succeeded by a more vigorous exercise of the animal and intellectual faculties. And so death, releasing us entirely from our conflicts with the trials of this mortal existence, and suspending all the corporeal functions, is followed by a reviviscence of our whole nature, in the active delights and unalloyed glories of the heavenly state." \*

How appropriate this figure to indicate the Christian's rest after the toils of life's day. His life is one of labor, it requires constant activity and attention. He

\* Bishop Hobatd's *State of the Departed*, p. 45.

is running a race in which he must bend every muscle and nerve to the utmost tension. He is fighting with powerful foes, and in order to conquer, he must display the most indomitable courage and perseverance. He is engaged in a work that draws heavily upon all the energies of body and mind. But his race will soon be run; his warfare will soon be over and his work finished; and he shall rest in God. Sleeping in Jesus, he shall be free from all life's toils and trials.

## CHAPTER IV.

### OBJECTIONS ANSWERED.

THE objections of our opponents are chiefly drawn from the figurative language of the poetic books of the Old Testament. This is a thought worthy of being remembered. If their theory had been so very plainly revealed in Scripture as they pretend, this would not have been the case.

The first passage upon which they found an objection which we shall notice is Job xiv. 10: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Our opponents seem to regard this as a question implying that when a man is dead he has no existence. This we regard as a misconception of the passage. The argument of Job seems to be this: If you cut a tree down, though the stock die in the ground, it will, under certain circumstances, spring up again and occupy the place it did before. But when man dies he leaves his present abode for ever. (See verse 7-12.) If, however our opponents press the question, "Where is he?" we answer, His *body* is in the dust, and will remain there until the resurrection morning. This is intimated by Job in the context. His *soul* is either in heaven or

hell, according to its moral character, and will remain there until the restitution of all things, when it will be reunited to the body. In proof of these statements, we appeal to the testimony of the Word of God, as adduced in the preceding chapters.

Another objection is founded on Psalm xlix. 12-14, "Nevertheless man being in honour atideth not : he is like the beasts that perish . . . . . Like sheep they are laid in the grave ; death shall feed on them." In commenting on this passage, our opponents take considerable pains to prove that men are on a level with the brutes. Campbell asks, " How do the beasts perish ? Does the whole beast perish, or only a part ? If the whole beast perishes the whole sinner must." \* If Mr. Campbell means to assert that man is unqualifiedly like the beasts, we hope he will restrict the application to himself and those of like *precious* (?) faith. For our own part, we do not think the beasts are to be raised from the dead, certainly not to be judged and rewarded by Christ at his coming. But if man is to come to nothing, like the beasts, as our opponents intimate, then there can be no future life at all. Man is like the beasts, in that his body dies and returns to the dust. This is the only point of analogy to which the Psalmist refers. Notwithstanding all the presumption and self-sufficiency of ungodly rich men, they must die and leave their possessions : this is the signification of the

\* Age of Gospel Light, p. 46.

whole passage. Let the reader carefully study the whole psalm, and this will be apparent at once.

The next objection is founded on Psalm cxlvi. 3, 4, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Our opponents are careful not to quote more than the last clause of the fourth verse. It would be a breach of all their rules of interpretation to even consult the context. With an air of triumph they ask, "How can a thing be tormented that has no thoughts?"\* and without the slightest proof, they assert that "all which belongs to man, *as man*, must perish."† We should like to know what becomes of the doctrine of the resurrection if this interpretation be correct? Our opponents profess a great regard for this doctrine, but their theory is utterly destructive of it. A new creation there may be, but on this theory, a resurrection never! The word *thoughts* in this passage signifies *purposes, desires, expectations*, and is so used quite frequently. (See Isaiah lv. 6; Psalm xlix. 11; Acts viii. 32; Job xvii. 11.) This passage, then, is altogether irrelevant, and instead of quoting it with an air of triumph, our opponents ought to blush at their ignorance or their guilt.

There are a number of other passages in the Psalms which they are continually quoting as objections to our

\* Age of Gospel Light, p. 49

† "Bible *versus* Tradition."



doctrine ; but as they are virtually of the same character, we may be permitted to group them to save the space which a separate answer to each would require. Psalm vi. 5, " For in death there is no remembrance of thee ; in the grave who shall give thee thanks ? " ( See also Psalm xxx. 9 ; lxxxviii. 11 ; xv. 17 ; cxviii. 17 ; and Isaiah xxxviii. 18-19. ) It is passingly strange, that men who lay claim to soundness of mind should ever quote these passages as proof that the soul dies with the body. This is the strait to which a materialistic philosophy forces its devotees. We have already shown this theory to be without the slightest foundation, either in Scripture or common sense. That the body while in the grave is incapable of feeling or action, is all that the most literal interpretation of these texts will prove. If the mode of interpretation adopted by our opponents is a sound one, it would lead to consequences for which they are scarcely prepared. Take the text last quoted : " For in death there is no remembrance of thee. " Now, these words our opponents regard as decisive proof of the unconscious state of the soul between death and the resurrection. Well, then, for a moment take it for granted that this interpretation of the passage is the correct one. Let the reader turn to Psalm lxxxviii. 5, " Free among the dead, like the slain that lie in the grave, whom thou *rememberest no more.* " Apply the same rule of interpretation to this text, and you may prove that the Deity is unconscious. We scarcely think our

opponents are prepared for such an idea as that yet. What, then, can we do but reject the mode of interpretation which leads to such a preposterous idea?

The excellent little pamphlet of Rev. N. D. George contains some very judicious remarks on the mode of interpretation adopted by our opponents. He says, by adopting their mode of interpretation "we learn that God hath destroyed both the perfect and the wicked; that all flesh shall perish together; that the Babylonians are to sleep a perpetual sleep and not wake; that those who are in their graves God remembers no more; that the dead shall not arise and praise God, and that he that goeth down to the grave shall come up no more; that Job shall return no more from the land of darkness, and shall see no more good. Or, in other words, we learn from the Bible that *death is an eternal sleep*; and this is done by interpreting the Scriptures literally in the sense of our literalist opponents. In their hot zeal against "Immortal-soulism," as they call it, they have set an engine in motion which batters down their own castle." \*

The next passage we notice is Jer. li. 39, "In their heat will I make their feasts, and I will make them drunken, that they may rejoice, *and sleep a perpetual sleep*, and not wake, saith the Lord." Now, if our opponents intend us to understand this in a literal sense, then it is as destructive of their own theory as it is of ours. They profess to make more

\* Materialism Antiscriptural, p. 14-15.

of the doctrine of the resurrection than other Christians do. But, if man is to be raised from the dead, there must be an awakening, so that it is not a *perpetual sleep* in the literal sense, after all. Why, then, do our opponents lay such stress upon it, but to deceive the ignorant and unwary? We must not detain the reader here, as the figure employed in this text has been previously explained.

The next passage is Ezek. xviii. 20, "The soul that sinneth, it shall die." We are told that "Adam lies under the full infliction of the penalty, in the shape of dust, unconscious in the grave;" and this text is quoted as proof.\* They all understand this to mean the death of the body. Mr. Campbell says, "To say it shall die a spiritual death, would be adding to the words of God."† However, the same might be said of calling it a literal death. That the passage refers to spiritual death is evident from the twenty-first verse, "But if the wicked will turn from all his sins that he hath committed . . . he shall surely live, *he shall not die.*" If the theory of our opponents is true, he will die and remain unconscious until the resurrection. This is not to add to the words of God certainly, but is something worse, it is to contradict them. "He shall surely live, *he shall not die.*" Turning from sin will not save a man from temporal death, but

\* "Bible *versus* Tradition," p. 64.

† Age of Gospel Light, p. 46.

it will save him from spiritual and eternal death ; this is the meaning of the passage under consideration.

Eccl ix. 5, " For the living know that they shall die ; but the dead know not anything." This is thought by our opponents to place the matter beyond controversy. It is somewhat amusing to see them exult over their imagined victory when they have quoted these words. Suppose we adopt the method of our opponents for a moment, and from this verse we can prove there is no future state at all. Thus : " The dead know not anything, *neither have they any more a reward.*" Will our opponents accept this ? Would they not say immediately, you isolate the passage from its connection ? Just what we say to them. What does the context say ? (See ver. 5 and 6.) " Neither have they any more reward *in anything under the sun.*" So also, " The dead know not anything *under the sun.*" They know nothing of the pleasures or business of earth, they take no part therein. It is most dishonorable for men to isolate a member of a sentence from its connection, and then quote it in favor of a dogma the Bible does not teach. This is not argument but an attempt to deceive. The same may be said of their mode of treating the tenth verse of the same chapter.

There is one other passage to which I would like to call the reader's attention. Eccl. iii. 19-21, " For that which befalleth the sons of men befalleth beasts ; even one thing befalleth them : as the one

dieth, so dieth the other ; yea, they have all one breath ; so that man hath no pre-eminence above a beast : for all is vanity. All go into one place ; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth ? ” Our opponents assert there is no difference between the spirit of a man and the spirit of a brute—that they are alike unconscious after death. But Solomon makes such a distinction between them in this text which all may see unless they are willfully blind. He says that man is like the brute in the constitution of his animal nature. It is made of the same element and returns to it at death. Here the analogy ends. At death, “The spirit of the beast goeth downward to the earth ;” whereas “the spirit of man goeth upward.” Here there is a distinction as plain as words can make it. In chapter xii. he tells us what he means by the “spirit of man which goeth upward.” “It returns to God who gave it.”

Our opponents do not believe in the absolute sense that “A man hath no pre-eminence above a beast.” Then why do they try to mislead the minds of their readers by putting a construction on this passage which they do not believe themselves ? Such a proceeding is as honorable as it is unfair. When we began the preparation of this volume, it was our intention to have dwelt upon the distinction between the animal soul and the human spirit at length ; but our limited space forbids,

All that we can do is to refer our readers to larger works on this subject.

Our opponents found but very few objections on passages in the New Testament. They try to make a stand on Acts ii. 29 and 34, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." "For David is not ascended into the heavens." This is to our opponents proof positive that David is unconscious in the grave. Now, we ask whoever taught that David in his complex nature had ascended into heaven? Assuredly we have not. That his spirit is there we believe most heartily. But the spirit is only a part of David. Even our opponents believe that "Neither the body nor the soul separately is the man, but the union of both." In this sense, therefore, David has not ascended into heaven. But sometimes the proper name of a man is applied to his body alone. We are told that "Devout men carried Stephen to his burial." We have already seen that Stephen's spirit was with Christ in heaven before his burial. Now this is the sense in which the word is employed in this text. The Apostle was speaking of the resurrection and ascension of Christ. To prove that Christ had been raised, he quoted the prophetic language of the sixteenth Psalm, of which David was the author. He shows that this had not been fulfilled in the case of David, but it had in the case of Christ. He had been raised from the dead,



and ascended into heaven, as predicted in this psalm. The most that can be made of this passage, therefore, is, that David's body has not been raised and glorified like Christ's. But in all this there is nothing to prove that his soul is unconscious. The assumptions of our opponents on this passage are without the slightest foundation in the context.

Another passage, and one upon which they greatly insist, is 1st Cor. xv. 16-18, "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

On this passage Ellis and Read say, "Here Paul predicates the whole future existence of man upon a resurrection from the dead. If there be no resurrection, there will be no future conscious existence of any kind. If the ghosts of the righteous are conscious, and in glory, Paul would not have asserted that they have *perished*."\* A more reckless misconception of the Apostle's argument in this chapter cannot be imagined. Bad as it is, even this interpretation may be overturned, and with their own weapons. The reader will bear in mind that to *perish*, with our opponents signifies the "*utter extinction of conscious existence*." Then, by parity of reason, *not to perish* is to continue in conscious existence. Now, our opponents would have us believe that they who are fallen asleep

\* "Bible *versus* Tradition."



in Christ *are perished*. But this is in direct opposition to the argument of the Apostle. He says, "*If Christ be not raised . . . Then they who have fallen asleep in Christ are perished.*" But the whole of his argument goes to show that Christ *is* raised from the dead, and from this it follows that they who have fallen asleep in him *have not perished*. That is, according to the construction put on these words by our opponents, *they consciously exist*. This passage, therefore, they turn against themselves, for, on their own showing, it teaches that all who have fallen asleep in Christ are CONSCIOUSLY ALIVE.

## CHAPTER V.

## TESTIMONY OF THE JEWS AND EARLY CHRISTIANS.

## SECTION I.

## TESTIMONY OF THE JEWS.

HAVING examined the testimony of the Scriptures, and answered the objections founded upon particular passages of Scripture, it seems proper to add a paragraph or two on the opinions of the Jews. As several references have already been made to their belief, we shall observe the utmost brevity.

It is well known that the Jews consisted of three sects—the Pharisees, the Sadducees, and the Essenes. Josephus, the Jewish historian, gives us the most minute particulars concerning the tenets of these different sects. The Sadducees were very limited in their number, and had little influence among the people. This sect did not believe in the immortality of the soul. Josephus says concerning them, “The doctrine of the Sadducees is this—that souls die with bodies.” \*

Concerning the Pharisees, he says, “They also believe that souls have an immortal vigor in them, and that, under the earth, there will be rewards or

\* Antiquities of the Jews, B. xviii., Ch. 1, Sec. 4.

punishments, accordingly as they have lived virtuously or viciously in this life."\*

Of the other sect of the Jews he says, "They teach the immortality of souls."†

We have been thus brief in order to save space, giving these statements merely as representatives of each class. The reader who may desire to investigate the subject at length may consult the writings of Josephus in the following places:—"Wars of Jews," B. ii., Ch. 8, Secs. 10, 11, 14; B. iii., Ch. 8, Sec. 5; B. i., Ch. 33, Secs. 2, 3; B. vii., Ch. 3, Sec. 7; and the "Discourse to the Greeks concerning Hades." The reader will see, therefore, that the greater part of the Jewish nation, in the time of Christ, were believers in the uninterrupted immortality of the soul.

But our opponents have endeavoured to impeach the character of Josephus as a witness; this—lame resource as it is—they have attempted. But this was rather a difficult task, and it came too late in the day to be successful. Bishop Porteous says, "The *fidelity*, the *veracity*, and the *probity* of Josephus are universally allowed, and Scaliger, in particular, declares that, not only in the affairs of the Jews, but even of foreign nations, he deserves more credit than all the Greek and Roman writers put together. Certain at least it is that he had the most essential qualification of an historian—a perfect knowledge of all the

\* Antiquities of the Jews, B. xviii., Ch. 1, Sec. 3.

† Ibid. B. xviii., Ch. 1, Sec. 5.

transactions which he relates ; that he had no prejudices to mislead him in the representation of them ; and that, above all, he meant no favour to the Christian cause." His works have always been in great repute among the wisest and best of men, and even Mr. Hudson will find it difficult to destroy his testimony.

## SECTION II.

### TESTIMONY OF THE EARLY FATHERS.

Two errors have been committed in reference to the testimony of the writers of the early Church on religious doctrine. Some have regarded their writings as on a par with those of the Apostles themselves. Others think their opinions are of little worth. Our opponents have dragged these writers into the controversy ; it becomes necessary, therefore, to examine their testimony. Nothing can be more unfair and deceptive than the use made of the writings of the fathers by Ham in his " History of the Present Popular Opinion Concerning the Doctrine of Human Immortality." If we accept his word without examination, we shall be led to believe that the early fathers were only second to himself in their advocacy of the unconscious state of the dead and annihilation of the wicked. If we believe the testimony of Neander or Hagenbach, no men held the doctrine of the uninterrupted immortality of the soul more firmly than the primitive fathers.

It is readily granted that these early writers differed among themselves. Some of them believed that the soul was a part of God ; others believed it to be *naturally immortal*, by which they meant that it had existed from eternity, and would continue to exist for ever. Others opposed this doctrine, and contended that the human soul was dependent upon the will of the Divine Being for its immortality. But, whatever might be the particular form, they nearly all held the doctrine of the soul's immortality in the sense in which it is held by a vast majority of the Christian Church to-day. As far as I have been able to ascertain, it was in the beginning of the third century that anything like the doctrine advocated by our opponents found its way into the Christian Church. It was introduced by Arnobius. The doctrine, as held by our opponents, was of a much later date than even that. I know that our opponents quote passages from earlier writers, which, when isolated from the context, seem to favour their doctrine ; but, when properly interpreted in the light of the context, teach the very opposite. Take an example quoted by Ham in the work referred to above. After a page or two, in which the writer begs the question in the most palpable manner, he says, " But let them speak for themselves : -- ' Blessed are those priests,' writes Clement, ' who having finished their course before these times, *have obtained a fruitful and perfect DISSOLUTION.*' " The italics and capitals indicate the construction Mr. Ham puts upon this

passage. How he can understand Clement to mean that death was the "cessation of conscious existence" is impossible to conceive. The phraseology, certainly, does not convey any such idea. Clement speaks of it as a "dissolution." Now, if man had possessed only one nature in the constitution of his person, as our opponents contend, then this word applied to death would have been without signification. This is evidently the word upon which Mr. Ham depends for his unwarranted conclusion, for he puts it in capitals. Clement uses the word, without doubt, to indicate death as the dissolution of the union of the constituent elements of man's nature. This is the *only* idea attached to the word death in the Scripture to whatever it may be applied. Death, then, in the estimation of Clement, was the dissolution of the union between the soul and the body. Now, observe, he calls this a "*fruitful* dissolution." If the priests of whom he wrote had entered upon a state of unconsciousness, we should like to know in what sense it would be a "*fruitful* dissolution?" Fruitful in what? Perhaps Mr. Ham would inform us? And also how on the materialistic theory any man could obtain a "*perfect*" dissolution?

On the same page is another quotation from the same writer. "All the ages of the world, from Adam even unto this day, are passed away; but they who have been made perfect in love have, by the grace of God, obtained a place (by inheritance, not yet by

realization) among the righteous, and *shall be made manifest in the judgment of the Kingdom of Christ*. For it is written, 'Enter into thy chambers for a little space, till my anger and my indignation shall pass away *and I will remember* THE GOOD DAY (the resurrection day), and will RAISE YOU UP OUT OF YOUR GRAVES.' " We give this passage, italics, capitals, and additions, as we find it in Mr. Ham's work; and even then we do not think it favours the doctrine of our opponents. If the early fathers taught this doctrine as plainly as our opponents tell us, we should not need either the capitals or additions of Mr. Ham to understand them. In the above quotation, Clement most assuredly asserts that the pious dead "have, by the grace of God, obtained a place among the righteous;" "by inheritance, not by realization," being the addition of Mr. Ham. They have "obtained a place among the righteous." This certainly looks very unlike the doctrine of our opponents. Nor can these observations be set aside by putting the references to the resurrection in capitals. We attach quite as much importance to that as Mr. Ham or any of his class. We look forward to that "good day" with eagerness as the period when the bliss of the righteous shall be consummated. This is a fair sample of the method of dealing with the early fathers by the writers of the materialistic school. If these are the strongest passages (they are all he quotes) to favour his doctrine that Mr. Ham could find in the Epistles to Corinth, the reader will



judge how much Clement taught the unconscious state of the dead.

All the testimony the same writer could glean from Polycarp, the companion of the Apostle John, is one very short extract from one of his Epistles, which I quote :—" If we please (the Lord) in this present world, we shall also be partakers of that which is to come, according as he has promised us *that he will raise us from the dead*, and that if we shall walk worthy of him, we shall also reign together with him." Now, what does this quotation decide on the subject for which it is professedly given? Simply nothing. Even when it is italicized by Mr. Ham, it only teaches that Polycarp hoped for the resurrection of the dead just as all Christians do. On the condition of the soul between death and the resurrection this passage proves nothing. Does Mr. Ham wish to impress the reader with the idea that Polycarp was of the same opinion as himself? If so, we must charge him with an attempt to deceive. He must have known that Polycarp exclaimed, amid the fire of martyrdom, that he should stand before God that day, and so glorious was the prospect, that he sang hymns of praise as his body burned to ashes. This does not look very much like being an advocate of the unconscious state of the dead.

Ignatius, another of the contemporaries of the Apostles who suffered martyrdom in the reign of Trojan, says, " Seeing then all things have an end, there are these two together set before us, death and life ;

and every one shall depart *unto his proper place.*" To Smyrna he writes, "Christ suffered truly, as he also truly raised up himself; and not as some unbelievers say, that he only seemed to suffer, they themselves only seeming to be. And as they believe, so it shall happen unto them, when, being *divested of the body, they shall become mere spirits.*" Yet of this writer Mr. Ham is bold enough to say that he never "Makes any allusion to such a notional entity as a disembodied soul, or spirit." From this the reader can judge how much confidence can be placed in the dogmatic assertions of these writers.

I forbear to quote anything from the epistle ascribed to Barnabas, the fellow-laborer of the Apostle Paul. This Epistle is considered by the best historians to be spurious. Neander says, "A very different spirit breathes through it from that of an apostolical writer." (See Hagenbach, Vol. I., p. 64.) The same is true of the "Shepherd" of Hermas.

Justin Martyn is quoted by Mr. Ham as one who "Must unquestionably be numbered" among those who "denied the immortality of the abstract soul, and maintained that it perished in death with the body." The reader shall judge of the *questionable* character of this assertion by a reference or two. "In his Dialogue with Trypho, he makes the souls of the pious take up their abode in a better, those of the wicked in a worse place." Again, "He makes the good, even before the final division, dwell in a happier,

the evil in a more wretched, abode." (See Hagenbach, Vol. I., p. 222.) This writer brings us down to A.D. 140, and we are bold to say that no trace of the doctrine of our opponents can be found in the writers of the Christian Church up to this time.

Enough has been said to prove that the doctrine of the uninterrupted immortality of the soul was the doctrine of the apostolic fathers; but as the reader may like to see some later testimonies, I transcribe a few from various sources.

Tertullian, who died about A.D. 220. Hagenbach says of this writer that he "Rejected the notion of the sleep of the soul." Landis, quoting from his work on the Resurrection, says, "For even now souls, although naked, as we see from the reference to Lazarus, are in hades, and are tormented." Hagenbach speaks of him as giving the most information of this place, which "he describes as an immense space in the depths of the earth, divided by an impassable gulf into two parts. The part assigned to the righteous he calls *sinus Abrahamæ*, that of the wicked *ignis* and sometimes *inferi*."

Origen, who died about A.D. 254. He taught that the souls of the pious go immediately to paradise. He also taught that the perfection of blessedness is subsequent to the general judgment. (See Hagenbach, Vol. I., p. 224, 225.) Eusebius gives an account of a synod held in Arabia at which Origen prevailed upon certain teachers who held opinions similar to our oppo-

nents to renounce them. This is the first time there is any mention of anything of the kind in ecclesiastical history.

Cyprian, who was bishop of Carthage, and died a martyr A.D. 250. Speaking of the dead, he says, "They are not lost, but sent before us." Speaking of heaven, he says, "A great host of beloved friends await us there, a numerous and various crowd; parents, brethren, children, who are secured in a blessed immortality, and only still concealed from us are looking with desire for our arrival! To these, dearly beloved brethren, let us hasten with strong desire, and ardently wish soon to be with them and with Christ." This is one of the fathers whom Ham quotes as believing in the *mortality* of the soul. Let any one investigate the subject for himself, and commence to verify the quotations of these writers, and he will know how far they can be trusted. I am sorry to make such a remark, but the cause of honesty and truth demands it.

Let not the reader imagine that we over estimate the opinions of the fathers as quoted above, or that we depend upon them for proof. By no means. Our opponents have basely misrepresented most of the above-mentioned writers, and we produce these quotations as a rebuttal of their unwarranted assertions. This is the purpose and the only purpose for which these writers are mentioned by us. It would be easy to multiply quotations to any extent, but these are sufficient to satisfy the unprejudiced reader.

There is, however, one class of proof that ours was the faith of the early Christians, which is mentioned by Dr. Mattison, and is worthy of repetition. I refer to the catacombs at Rome. Here the thousands of martyred Christians were buried during the first, second, and third centuries. The inscriptions on the tombs in this vast burial place bear undisputed testimony to the belief of the early Christians in the uninterrupted immortality of the soul. Some of these inscriptions are as follow:—"Borne away by angels on the 7th day of January;" "In Christ, Alexander is not dead, but lives above the stars—his body rests in this tomb;" "One who lives with God;" "Gone to dwell with Christ;" "Snatched home eternally." If the opinion of our fellow-Christians of the first centuries is worth anything in the argument, these inscriptions speak for themselves.

Mr. Ham's pamphlet on the history of the doctrine is from beginning to end a base misrepresentation of facts, and in some parts it is hard to persuade oneself that the author was not filled with some other *spirit* than that which cometh from God. This is strong language, we know, but a short paragraph will convince the reader of its truth. After stigmatizing the "Immortality of the Soul" as a Popish doctrine, this sober divine proceeds—"Behold, ye asserters of your own inherent immortality, the worthy "nursing father of" your faith!—the hero of a heyday heterodoxy!—the jolly jester with the solemn sanctities of

Scripture!—the mocker of the sacred mysteries! Worthy patron of a pagan progeny! Let it be registered as the genuine genealogy of a fundamental doctrine of modern British Christendom, that the Pagan Plato was its father, and the profligate Pope Leo its foster-father. Born and bred by the Pagan philosophy and the protégé of Popery, this notion of the soul's immortality has become a pet dogma of popular Protestantism, which, with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of a true orthodoxy." The reader will remember this is *history* (?) One would think the author of such language had graduated with honours in the ribaldry of a low tavern. This most elegant piece of composition is preparatory to the introduction of the name of Luther as an advocate of the unconscious state of the dead. They all tell us that Luther "embraced and taught the doctrine of the *sleep of the soul*, and continued in that belief to the close of his life." What if he did? Does that make the doctrine true? But if Luther's own words are worth anything on the subject, then the statement of our opponents is nothing less than a positive falsehood. How is it that, from Blackburne downwards, these men will repeat this statement, though it has been refuted again and again? It requires no small amount of impudence to stand up before the world and represent this great Reformer as a believer in such a doctrine. Luther did not believe in the



*natural* or *inherent* immortality of the soul, but that it was derived from the will of the Creator. This is exactly what we believe concerning the same doctrine. To the doctrine of an *inherent* immortality Luther was strongly opposed, as it favoured some of the most pernicious doctrines of the Church of Rome. What Luther said against this doctrine is paraded in pamphlets, books and sermons; and the people are told it was a denial of the orthodox doctrine of the immortality of the soul. Such is the shameful perversion of this great Reformer's words by our opponents. How much truth there is in these statements the reader will perceive by the quotations that follow.

When one of Luther's children was dying, he said, "She is very dear to me; but, dear Lord, if it is Thy will to take her hence, *I shall know with joy THAT SHE IS WITH THEE.*" And after the little thing was dead—she died in her father's arms—he said, "*I have sent a saint to heaven, yea, a living saint.*" To his weeping wife he said, "Bethink thyself, my dear Kate, *where she has gone it is well with her.*" Assuredly this does not look like embracing and living in the belief of the doctrine of our opponents. When the close of his own life drew nigh, and he felt the monster upon him, he said, "Into thy hands I commend my spirit, O heavenly Father. Although this body is breaking away from me, I am departing from this life; *yet I certainly know that I shall BE FOR EVER WITH THEE,* for no one can pluck me out of



Thy hands. *O take my poor soul to Thyself.*" This certainly does not look like *dying* in the belief of the sleep of the soul. Other passages from his writings could easily be produced, but these are sufficient to refute the statements of our opponents concerning him.

We may here remark that, if our space would admit, we could produce similar treatment of other great names. Ellis and Read misrepresent the Rev. Joseph Benson, A.M., and give him a D.D. in return.\* Hastings calls the Rev. Richard Watson Dr. Richard Watson, and most shamefully misquotes him; † while Dr. Adam Clarke seems to have suffered considerably at the hands of the whole fraternity.

\* "Bible *versus* Tradition."

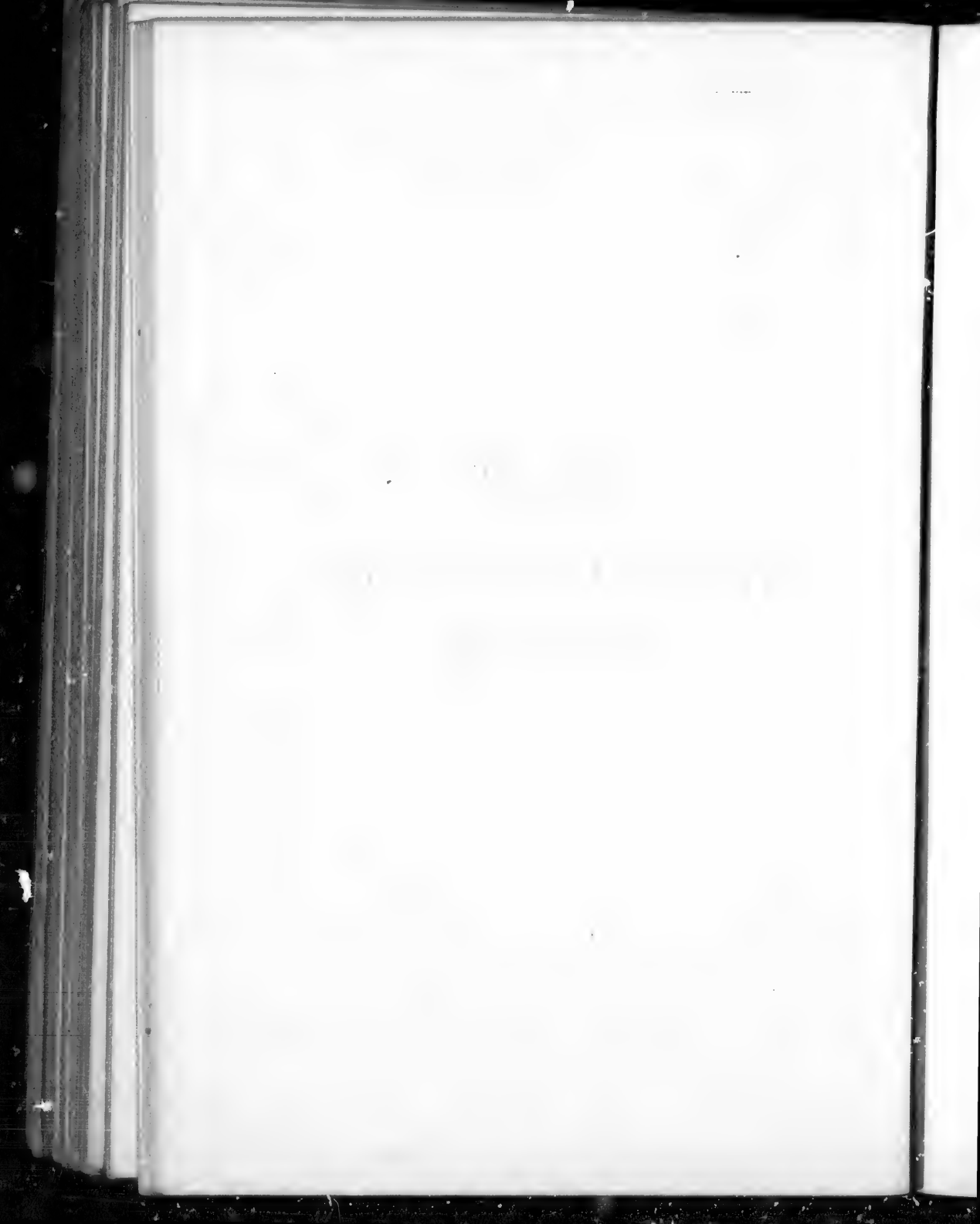
† Silence of the Scriptures on the Immortality of the Soul.



PART III.

THE FINAL CONDITION

OF THE WICKED.



## CHAPTER I.

### THE POSITION STATED.

CONCERNING the final condition of the righteous there is no diversity of opinion. All believe they will be holy and happy for ever. But concerning the final condition of the wicked there is quite a diversity of opinion. The various opinions on this subject may be reduced to three.

*First.* The doctrine of Restoration. This is the theory of the Universalists. After men have been punished in hell for a certain length of time proportioned to their guilt, they believe they will attain to the blessedness of the righteous. This theory has been in the Church since the early part of the third century. It was first taught by Origen of Alexandria. We had hoped to have given this subject a thorough investigation in this part of this volume, but already we have overrun the limits at first proposed. We may at some future time turn our attention to this subject, should this volume meet with a favourable reception from the public, and other circumstances permit. No theory can be more contrary to the Scriptures, more destructive of man's moral agency, or more derogatory to the atonement of Christ than this.

*Second.* The theory of Destruction or Annihilation. This theory took its rise about the same time as the one just mentioned. As already intimated, Arbnobius was the man who taught it first. The advocates of this theory tell us that the penalty of the law consists in the "Extinction of being," and they interpret all the terms employed in the Scripture to describe the punishment of the wicked accordingly.

*Third.* In opposition to both of the opinions stated above, it is believed that the final punishment of the wicked will consist in suffering which will be strictly and literally eternal. This we regard as the doctrine of the Bible, and we proceed at once to examine its testimony on this terrible subject. May the Spirit of wisdom and prudence guide us in our investigation.

## CHAPTER II.

ANNIHILATIONISTS' USE OF SCRIPTURE TERMS  
EXAMINED.

THE whole theory of annihilation is built upon a misapplication of terms which it will be necessary to examine. We have already noticed the use they make of the words "Life" and "Death," and therefore need not to repeat it here.

DESTROY and DESTRUCTION are the first terms to which we invite the reader's attention. In "Death not Life," we have forty-two texts quoted in which these terms are employed, and in "Bible *versus* Tradition" we have thirty texts, all quoted as proofs of annihilation. It is needless to inform the reader that many of the passages quoted by these writers have no reference whatever to a future life. This is a sufficient answer to most of the texts they quote. Many of them refer to temporal calamities which occurred to individuals and nations while living on the earth. A few instances will show how utterly untenable is the position which assumes the word *destroyed* to be a synonym of annihilation.

Take Job ix. 22, "He *destroyeth* the perfect and the wicked," that is, according to our opponents, the



whole race of mankind are to be struck out of existence ; righteous and wicked are to be sharers in one common doom. The old heathen philosopher, therefore, was right when he said, " When death is, we are not."

Job xix. 10, " He hath *destroyed* me on every side, and I am gone ;" that is, according to the method of interpretation adopted by our opponents, Job was annihilated when he uttered these words. A rather novel sort of annihilation this, surely !

Exod. x. 7, " Knowest thou not yet that Egypt is *destroyed* ?" Do our opponents pretend that the land of Egypt had been annihilated ? This is the legitimate conclusion of their method of interpreting the word. Yet shortly after, we know, on the testimony of Moses, that the land was overrun by locusts.

2nd Chron. xxvi. 16, " When he (Uzziah) was strong, his heart was lifted up to his *destruction*." But the context assures us that he was not annihilated. He was stricken with leprosy, and deprived of his kingdom. " For they said he is a leper, and Jotham, his son, reigned in his stead." This passage serves to bring out the meaning of this word, showing how it is used to indicate any great calamity which may come upon an individual.

Hosea iv. 5, " My people are *destroyed* for lack of knowledge." The people were not annihilated. they existed still, though in a miserable condition, arising out of their ignorance.

Hosea xiii. 9, "O Israel, thou hast *destroyed* thyself; but in me is thy help." The people had not annihilated themselves, but by sin they had brought themselves into a state of misery and ruin.

John ii. 19-22, "*Destroy* this temple, and in three days I will raise it up. \* \* \* He spake of the temple of his body." Was the body of Christ annihilated? Surely man did not possess such a tremendous power as this over the world's Redeemer? Was the body of Christ raised from the tomb, or was it brought back into being from a state of blank nothingness? Let the reader answer.

Heb. ii. 14, "That through death he might *destroy* him that had the power of death, that is, the devil." Do our opponents pretend that Christ's assumption of man's nature annihilated the devil? This conclusion is only a legitimate one from their own premises. But how shall we account for that Scripture which assures us "our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

Rev. xi. 18, "That thou shouldst *destroy* them that *destroy* the earth." In quoting this verse as proof of annihilation, Mr. Blain says, "Of course, the devil is included." Now, if this proves the annihilation of the devil, it also proves that the devil annihilates the earth. That the devil has destroyed the earth—that is, *ruined* its responsible inhabitants—is a solemn fact, but, that he has *destroyed* it in the sense

of annihilation, is an absurdity no man in his senses would entertain for a moment.

We will not weary the reader's patience by any further references. The above are sufficient to convince any reasonable mind that the word *destroyed* is not used as the synonym of annihilation by the sacred writers. "Several words rendered 'destruction,' when compared with their use in other parts of Scripture, are found to import injury, calamity, loss, ruin, degradation, or deepest humiliation, which are all possible without utter annihilation, and require positive existence for their endurance."\* The specific meaning of the word is *ruin*, when applied to the future state of the wicked. It signifies the utter perversion of every power and faculty of man's nature from the purpose for which it was given by the Creator.

The next word to which we invite the reader's attention is PERISH. "Death not Life" contains thirty texts, and "Bible *versus* Tradition" contains more than fifty in which this word is employed, and all quoted in proof of the doctrine of annihilation. Many of the texts referred to have been already noticed in PART SECOND, Chapter IV., of this volume; such, for instance, as Psalm xlix. 12, "Man, being in honour, abideth not, he is like the beasts that *perish*," &c., &c. The reader will remark that this and a host of kindred texts are quoted by our opponents to prove their views of the condition of man between death and

\* "For Ever," p. 196.

the resurrection. Granted, then, for a moment, that they are correct in so doing, how can these passages refer to the annihilation of the wicked subsequent to the final judgment? Yet, in quoting these passages for this purpose, Mr. Blain says—"These verses, in their connection, show that a final doom is intended."\* Then why quote them in reference to a doom which is not final according to Mr. Blain's own showing? But consistency of interpretation is not in the creed of our opponents.

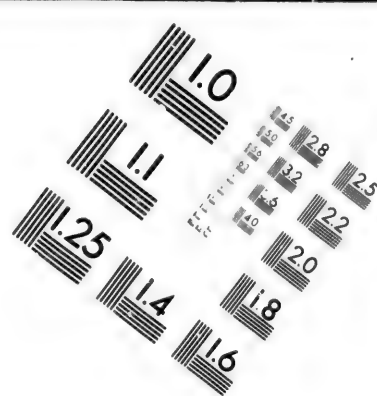
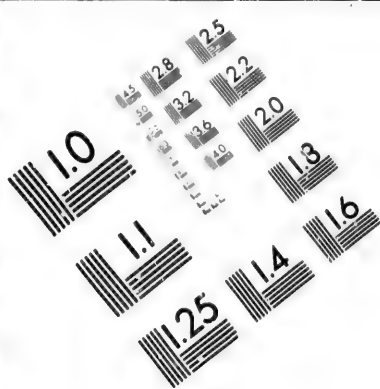
If we adopt the rule of our opponents, and use the word *perish* as the synonym of annihilation, what sense shall we make of Scripture? But as our opponents sometimes object to the word annihilation, let us take the definition of Ellis and Read, which really means the same thing after all. These writers define the word *perish* "To come to nothing; to fail entirely, or to be extirpated."† Apply this definition to the following passages:—

Job xxxiv. 15, "All flesh shall *perish* together." That is, all men shall "come to nothing. . . . . be extirpated"—a result our opponents themselves do not believe. But they have furnished the premises, we have only drawn the conclusion.

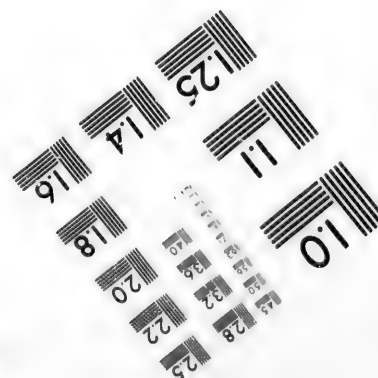
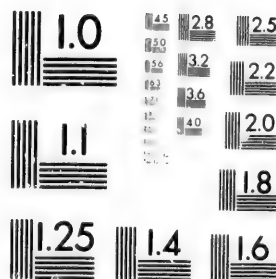
Isa. lvii. 1, "The righteous *perisheth*, and no man layeth it to heart." Does the reader suppose that the righteous are to be sharers with the wicked in their

\* "Death not Life," p. 16.

† "Bible *versus* Tradition," p. 235.



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final doom ? It is even so if our opponents interpret this word correctly.

Jer. vii. 28, " Truth is *perished*." Our opponents vauntingly claim to have the truth; yet, themselves being judges, according to this text *truth* has " Come to nothing, been extirpated."

Micah vii. 2, " The good man is *perished*." Here is another instance in which the righteous and wicked are made to fare alike by the theory of our opponents.

Luke xiii. 33, " It must not be that a prophet *perish* out of Jerusalem." By consulting the context the reader will find that Christ here speaks of himself. Do our opponents pretend to say that Christ was annihilated ? Some of them do say that he was unconscious between death and the resurrection, but this is a step further than we have heard of them going yet, though we should not be surprised at hearing it to-morrow. It would only be consistent for them to openly declare this shocking blasphemy.

2nd Peter iii. 6, " The world being overflowed with water, *perished*." That is, according to our opponents, the earth at the time of the flood was annihilated ; this is not the same earth as the antediluvians inhabited ; this must be a new fabric prepared by the hand of God for Noah and his descendants.

Passages might be multiplied wherein the absurdity of the construction put upon the word *perish* by our opponents would equally appear. These, however, will be sufficient for our purpose. Let the reader now



look back and see where this kind of interpretation has landed him. On the principle of our opponents, we have proved most conclusively that *all flesh* will "Come to nothing, be extirpated;" that good men and bad men are tending to one common fate. We have proved by the same method that there is no such thing as *truth*, it has been "extirpated." We have proved also that Christ himself was "extirpated" by the Jews, and, by implication, many of the prophets before him. And, finally, we have proved that the world was annihilated by the flood in the days of Noah. The whole thing is so consummately inane that we need not make a single remark.

Another word which is supposed to be conclusive evidence in favour of the doctrine of annihilation is the word "LOSE." Our opponents quote such texts as "He that loveth his life shall *lose* it," &c., &c. It is said that "Christ came to seek and to save that which was *lost*." Surely he did not come to seek the salvation of men who had no existence. In the fifteenth chapter of St. Luke's Gospel we read of a *lost* piece of silver, of a *lost* sheep, and of a *lost* son. But whoever imagined the one or the other was annihilated? The very term itself rules out such an idea as that entertained by our opponents. The woman swept her house and *found* her piece of silver. The shepherd left his ninety and nine sheep and went after the lost one and brought it home on his shoulders, saying, I have *found* that which was lost. The prodigal

son came back from the far country, and the father's heart found utterance for its joy by saying, "My son was dead and is alive again, was *lost* and is found." To be lost, therefore, does not in the Scripture phrase signify to be blotted out of existence, but to be miserably degraded. The term, when applied to the future state of wicked men, indicates the continuance and aggravation of their present degraded condition.

Another word which our opponents have dragged into this controversy to support their theory of extinction, is the term PERDITION. In "Death not Life" there are eight texts quoted from the New Testament in which this word occurs. Mr. Blain does not attempt to expound any one of these texts; we need not, therefore, detain the reader by any remarks upon them.

It may not be out of place to remark here that it is the *same* Greek word, in one or other of its forms, which is translated in the New Testament by the various terms, "destroy," "perish," "lost," and "perdition;" and, when applied to the final condition of the wicked, they uniformly signify the utter ruin men bring upon themselves by sin.

CONSUME. Messrs. Ellis and Read quote twenty texts, and Mr. Blain quotes six, in which this term occurs to prove the wicked will be annihilated. Without a single exception, these passages are from the Old Testament, and chiefly from its most poetical books. Mr. Blain's texts are all from the Psalms, and,

without an exception, refer to the removal of the wicked by death, which we have already shown does not even put an end to their conscious existence. We repeat it, there is not the slightest reference to the final doom of ungodly men in a single text he quotes. It is simply preposterous for these men to regard this word *consume* as a synonym of annihilate. Let the reader turn to a few passages in which the term is employed, and he will see how unwarranted this assumption of our opponents is.

Gen. xxxi. 40, "Thus I was, in the day the drouth *consumed* me, and the frost by night, and my sleep departed from mine eyes." Jacob was not annihilated. He was relating his past experience. Unless it can be shown by our opponents that a man can be and not be, at the same time, this verse is fatal to the construction they put upon this term.

Gen. xl. 30. "And the famine shall *consume* the land." We can understand how a famine might bring great suffering upon the land of Egypt, but that it annihilated the inhabitants we know to be contrary to fact.

Psaln xxxi. 9-10, "Mine eye is *consumed* with grief, yea my soul and my belly \* \* \* my bones are *consumed*." Was David annihilated when he uttered these words? If not, then the interpretation of this word by our opponents is unsound.

Psaln xxxix. 10, "I am consumed by the blow of thine hand." David was in great trouble when he

uttered these words, but he was still alive, so that a man may be *consumed* in Scripture phraseology without being annihilated.

Passages might be multiplied to any number, but these are quite sufficient to show the reader that the word *consume* does not mean to annihilate. The attempt of our opponents to press this word into their service is a complete break-down, being fatal to their own theory.

DEVOUR. Some few texts in which this word occurs are produced as proof of annihilation. We grant that this term is sometimes employed to describe the final condition of ungodly men, though very rarely. But even when it is so applied it is not by any means used in the sense our opponents put upon it. This would make Scripture contradict itself. Let the reader turn to a few passages in which the word occurs.

Isa. i. 7, "Your land, strangers *devour* it in your presence." Surely the prophet did not mean that the enemies of the Jews had annihilated the land God had given to them and their fathers.

Dan. vii. 23, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall *devour* the whole earth." This prediction was fulfilled in the Roman Empire. They did overrun and subdue the earth, but that they annihilated it we have yet to learn.

Mat. xxiii. 14, "Woe unto you, Scribes and Pharisees, hypocrites! for ye *devour* widows' houses."

The Pharisees were bad enough, but we never heard of them adding to their guilt by annihilating widows' houses.

Gal. v. 15, "But if ye bite and *devour* one another, take heed that ye be not *consumed* one of another." By continual altercation the Galatians had done each other no little harm, but they had not annihilated each other.

These texts are quite sufficient to point out the Scripture usage of this word. It does not signify annihilation, but ruin. And when we read of "fiery indignation and wrath, which shall *devour* the adversaries," it signifies that fearful overthrow which will come upon the ungodly in the judgment.

CUT OFF is a Scripture phrase which has been supposed to favour the doctrine of annihilation—with how much foundation the reader shall see. Granted, then, that the phrase means annihilation, we can prove then that Christ himself was annihilated, for the expression is used to describe His death. "He was *cut off* out of the land of the living." Such is the monstrous blasphemy to which our opponents' method of interpreting Scripture would lead us. We may also remark that the majority of the texts in which this expression occurs are, of necessity, limited to this present life by the context. As an illustration, let the reader consult Num. xv. 30, 31, "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the

Lord ; and that soul shall be *cut off* from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly *cut off* ; his iniquity shall be upon him." There is no reference whatever to *future* punishment in this text. God had promised the land of Canaan to the children of Israel for an inheritance, and from the privileges and benefits of that land the presumptuous and disobedient were to be *cut off*.

NOT BE is another phrase which our opponents have pressed into their service. The most favourite of their texts are Job viii. 22, Psalm xxxvii. 10, Prov. xii. 7, Obad. 16. The latter text forms one of their mottos for books, pamphlets and sermons. By consulting the context, the reader will see that it refers to the overthrow of the Edomites. They were to be driven out of the land. Indeed, none of these texts refer to a future state. Let the reader turn to the one in the Psalms. "For yet a little while, and the wicked shall not be ;" this is all our opponents quote of this verse : what follows is fatal to their theory, and therefore they suppress it. But the Psalmist goes on to say, "Yea, thou shalt diligently consider his place and it shall not be." What place does the Psalmist mean, but his place on the earth ? This is manifest from what follows : "But the meek shall inherit *the earth*." What has been said of these passages may be said of the rest. They refer to things which transpire on the earth. Only by isolation from the context can

this class of Scripture texts be pressed into the service of our opponents.

BURNED UP is another phrase employed for the same purpose. Such texts as Mal. iv. 1, are insisted on as proof of annihilation. If our opponents could show that man is nothing more than a material organization there might be some ground for this opinion; but, as the reader has seen in PART ONE of this volume, reason and revelation unite their testimony against this part of the theory of our opponents. Even if their theory of man's constitution were correct, they would still have to prove that fire annihilates a single atom cast into it, which we imagine to be a task beyond their ability. If the teaching of the New Testament is worth anything on this subject, the theory of annihilation fails in its use of this phrase. It is true that the wicked are likened to "trees" and "chaff" cast into the fire; but where these phrases occur in the New Testament, we find the qualifying term "unquenchable." Let the reader take Matt. iii. 12 as an illustration, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with *unquenchable fire*." "Between the burning of the chaff and the burning of the wicked we have both similitude and contrast—similitude as far as the two subjects are capable of it, contrast where they are incapable. Both are burned; but the process with one is, from its nature, *brief* though severe; with the other, according



to its nature, *ceaseless*. Hence, while the literal fire of the winnower soon does its work and ceases, that threatened against the enemies of Christ ceases not, because 'unquenchable.' " \*

IMMORTALITY. The writings of our opponents teem with shameful misrepresentations of the orthodox meaning of this term. There is a twofold sense in which this term is used by divines. Sometimes we read of what is called the *natural* immortality of the soul, by which is meant that the soul possesses an inherent immortality which God himself cannot destroy. For such an opinion as this there is not the slightest foundation in the Word of God. We believe that the soul of man is immortal by the will of the Creator. That he will never annihilate the human soul we think is fully sustained by revelation. With reference to the righteous, we are told that they shall live for ever, and in reference to the wicked it is said, "They shall go away into everlasting punishment," which, of necessity, implies a never-ending existence. This subject will be more fully unfolded in the sequel.

\* "For Ever," p. 48.

## CHAPTER III.

THE FINAL PUNISHMENT OF THE WICKED WILL CONSIST  
IN CONSCIOUS SUFFERING.

THE word "Punishment" is defined by Webster to mean "Pain, or suffering inflicted on a person for a crime;" Worcester, "Pain inflicted for a crime." This is utterly at war with the theory of the annihilationists. To inflict pain upon a person he must be consciously alive. We have already shown in Part Second that the souls of wicked men are in conscious suffering between death and the resurrection; we request the reader to bear this in mind while we proceed to consider their condition after the judgment.

We argue, *first*, that the punishment of the wicked will consist in conscious suffering, from the fact that they are to be sharers in the same doom as the fallen angels. Some of our opponents have joined hands with the Universalists in denying the existence of the fallen angels; these, however, are a step in advance of their brethren. Many of them do believe in the existence of evil spirits. This is too plain a doctrine to need proof. Two texts of Scripture will set the matter at rest: 2nd Peter, ii. 4, "God spared not the

angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Jude 6, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Now, while there is much connected with these evil spirits that we do not understand, these texts not only declare they exist, but tell us their character and condition. They are now in a place of penal confinement awaiting the final adjudication.

Now, it is expressly asserted by the Saviour that the punishment of the finally impenitent among men is to be the same as that to be inflicted on the fallen angels. Matt. xxv. 41, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." In the forty-sixth verse the Saviour calls this their punishment. What, then, is the doom that awaits the fallen angels? Do the Scriptures reveal anything on this subject? Matt. viii. 29, "Art thou come hither to torment us before the time?" Rev. xx. 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." From these passages we learn that the final punishment of the fallen angels will consist in suffering—conscious, eternal suffering; therefore, as wicked men are to be sharers with them in their final doom, their punishment cannot consist in annihilation.

We argue, *second*, that the punishment of the wicked cannot consist in annihilation, because on the last day their *abode* is assigned them in hell. And what an abode it is. Many of our opponents deny the existence of any such place. Ellis and Read, after sixty pages — (we cannot call it either exposition or argument) — say that “the word *hell* should be entirely blotted out of any revision or new translation of the Scriptures, there being no Hebrew or Greek word that corresponds with it, or, indeed, that bears the slightest affinity to it in its present acceptance.” \* This would certainly be an easy method of getting rid of this word, so utterly destructive of the theory of the annihilationists. But this word cannot be disposed of in this way. There are four words in the original which are translated by the English word *hell*. Each of these our opponents attempt to explain away. The word *hell*, it is well known, is of Saxon origin, and signifies to cover or conceal. It is by common consent employed to designate the place of future punishment, and in Scripture it usually signifies a place of torment. We frankly admit that it sometimes signifies the grave, but this is its subordinate meaning; the reader will see this by a reference to a few texts of Scripture.

Take some instances from the Old Testament, in which the word *sheol* occurs. This word occurs sixty-four times in the Old Testament, and is rendered *hell* in thirty-one. It signifies a place of punishment in

\* “Bible *versus* Tradition,” p. 231.

the following passage:—Ps. ix. 17, “The wicked shall be turned into *hell*, and all the nations that forget God.” The word *sheol* cannot mean the grave, or the state of the dead in the sense of our opponents here. The righteous will die, and be laid in the grave, but they will not be turned into hell. It is impossible to render this word otherwise than by the word *hell*, in its common acceptation, without destroying its meaning, and all distinction between the righteous and the wicked. Another passage is Prov. v. 5, “Her feet go down to death; her steps take hold on *hell*.” Solomon is here warning his son against bad women. Intercourse with such characters not only leads to death, but also to hell. To have translated the word *sheol* here by *the grave*, or the *state of the dead*, would have been to rob the passage of its warning, yea, to have destroyed its meaning altogether. One other passage must suffice: Prov. xxiii. 14, “Thou shalt beat him with the rod, and shalt deliver his soul from *hell*.” The chastisement of a child by his parent may tend to save a child from sin, and thus save him from hell, but the use of the rod cannot save a child from the grave, or the state of the dead. The word in these texts, therefore, refers to a *place* in the future world where wicked men suffer for the sins committed in this.

Let us now look at the Greek *hades*, frequently rendered *hell* in the New Testament. This word is used in the New Testament eleven times. It is the word by

which the Septuagint renders the Hebrew *sheol*, which we have already considered. Our opponents would have us render this word *grave*. It is true that it is sometimes used figuratively, but even then it is as the antithesis of heaven. Thus in Matt. xi. 23, "And thou, Capernaum, which art exalted unto heaven, shall be brought down to *hell*." Here we have the authority of Jesus for using the word *hades* as the antithesis of heaven. In this verse, though it is used figuratively, it signifies the utter ruin and woe which should come upon the inhabitants of Capernaum because of their conduct in rejecting the Messiah. Again, Luke xvi. 23, "And in *hell* he lifted up his eyes, being in torments." Here the use of the word cannot be misunderstood unless a person is wilfully blind. This is not the grave, neither is it the mere state of the dead, but a place of torment. The reader will observe that the word *hell* is used in the common acceptation in this passage, and all that our opponents can claim is that the word is *sometimes* applied to the grave, but when so used it is in a subordinate sense.

The Greek word *tartarus* is found once in the New Testament, and is translated *hell*. 2nd Pet. ii. 4, "For it God spared not the angels that sinned, but cast them down to *hell*." Here it is manifestly used as a place of penal confinement. McKnight says, "It is derived from a word expressive of terror."

We come now to consider the only remaining word which is translated *hell*—*gehenna*. This word was

*originally* used to designate the valley of Hinnom, a place near Jerusalem, where the Canaanites and the Israelites sacrificed their children to Moloch by making them pass through the fire. But long before the coming of Christ, this word was used by the Jews to describe *the place of future punishment*. Lightfoot says, "This might be shown by infinite examples." Alger, after stating the fact alluded to above, says, "This is a fact about which there can be no question. And to the documents showing such a usage of the word, the best scholars are pretty well agreed in assigning a date as early as the days of Christ." "*How* this word came to be thus employed is a question about which there is room for different opinions. But, theory as to the manner of transfer aside, the transfer itself is certain. And it had become as complete in our Lord's day, as that of the word *pagan*, that is, 'villager,' is in our day. As well might one say that, when we use the word *pagan*, we mean the inhabitant of a village, as when the New Testament, in conformity with all we know of the usage of the age, uses the word *gehenna* it refers to the pretended fires kept burning in the valley south of Jerusalem."\*

Our opponents, like the Universalists, strive hard to explain away the meaning of this to them most obnoxious word. But we have already ascertained the sense in which the Jews used it in the days of Christ. How did Christ use it? Can we suppose

Bartlett's "Life and Death Eternal." Appendix, note H.



for a moment that he would use it in any other sense than that in which his hearers understood it? If this had been the case, he might as well have spoken in an unknown tongue. It was a word peculiar to the Jews, and we believe that Christ always used it in the same way as themselves, to describe the future punishment of ungodly men.

Let the reader take one or two texts in which this word *gehenna* is translated *hell* and substitute the valley of Hinnom for the latter word, and see what sense it will make. Matt. xviii. 9, "If thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into *the valley of Hinnom* fire." This is to destroy the antithesis of the text, and, consequently, its force as a solemn warning. Matt. xxii. 33, "Ye serpents, ye generation of vipers, how can ye escape the damnation of *the valley of Hinnom*?" Lest our opponents should reply that this was a threatening that they should be burned in the valley of Hinnom, we would have the reader understand that the existence of a continual fire in that valley, either in the days of our Saviour or afterwards, is an assumption without proof. But granting that there was such a fire, and that the Jews inflicted capital punishment on criminals by burning them in this valley, what will our opponents make of Luke xii. 4, 5, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye

shall fear : fear him which, *after he ha'h killed* hath power to cast into *hell*." Think, reader, of Christ telling his disciples to fear having their dead bodies burned in the valley of Hinnom, *more* than the loss of their lives. This is to turn these words of Jesus into solemn mockery. What does it matter to us, when our bodies are dead, whether they are laid in the tomb or burned with fire ? What, then, is the meaning of our opponents when they talk about this word *gehenna* being derived from the valley of Hinnom and the practices that were connected with it ? Did the Saviour employ the word for no other purpose than this ? Our opponents dare not to make such an assertion, bold as they are. Why, then, do they waste so much time in endeavoring to fritter away the awful import of this word ? Such a practice is unworthy of a scholar and unbecoming a Christian. It is surprising to see the dust they make, but while they strive to show their profundity of learning, they the more reveal their ignorance.

From our examination of these words, we learn that there is a *place* called hell, which is to be the abode of lost men in the future world. Even Messrs. Ellis and Read admit that there is such a place, after all their attempts to prove the contrary ; we only differ from them, in this admission, as to the purpose for which this place exists. Let the reader observe their language. " We have now examined every passage where *gehenna* is named, and we find no expression indicating that the

wicked will be kept alive in torments ; *but we do find a place where they will be miserably destroyed.*" \* Now, we join issue with these authors on the first part of this statement ; the latter part will be dealt with in the next chapter. The Scriptures most emphatically teach that in this *place* the wicked will be tormented, and I presume they must be alive in order to this. Let the reader note carefully the words of Scripture in the following passages :—

Matt. viii. 11, 12, " And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness : *there shall be weeping and gnashing of teeth.*"

Matt. xiii. 49, 50 : " So shall it be at the end of the world the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire : *there shall be wailing and gnashing of teeth.*"

These Scriptures certainly speak of the wicked as being in a state of torment the most exquisite—such torment as begets in them "*weeping,*" "*wailing,*" and "*gnashing of teeth.*" These Scriptures abound in the teaching of Christ. Let the reader turn to Matt. xxii. 13 ; xxiv. 50, 51 ; xxv. 30 ; xiii. 40, 42. Luke xiii. 28. When the reader has consulted these passages, he will see the audacity of these men, who tell us that

\* "Bible *versus* Tradition," p. 226. (The italics are ours.)

the punishment of the wicked does not consist in conscious suffering but in annihilation.

Mark ix. 42-48, "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, *than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and THE fire that never shall be quenched.*" Thus does he also speak of the foot and the eye. According to the Saviour, then, to be cast into *gehenna*—hell, is not to be annihilated, but to go where the worm does not die, and where the fire is not quenched. Anguish more intolerable cannot be imagined than that which would result from the scorching of a fire and the gnawing of a worm. This is all figurative, say our opponents. Who told them so? where is their authority? But suppose it is: does that destroy the force of the figure? By no means. All the ingenuity of all the Universalists and annihilationists that ever lived, combined in one man, could not explain away the overwhelming anguish which underlies the Saviour's words in this passage.

We argue, *third*, that the final punishment of the wicked cannot consist in annihilation, from the specific declarations of Scripture concerning it.

Rom. ii. 6-11, God "will render to every man according to his deeds. To them who by patient continuance in well-doing seek for glory and honour and

immortality, eternal life ; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ; but glory, honour, and peace, to every man that worketh good, to the Jew first and also to the Gentile : for there is no respect of persons with God." Here we have two classes of character brought before us, and the final destiny of each is declared in the most specific terms. Instead of the final condition of the wicked being that of annihilation, it is here described as a state in which they endure "indignation and wrath, tribulation and anguish." So far as the *nature* of future punishment is concerned, nothing can be more explicit than the phraseology of the Apostle in this passage. It is not annihilation, but a state of extreme misery.

The same truth is taught in 2nd Thess. i. 6-9, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you ; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Here, again, the punishment of the wicked is spoken of as "*tribulation*." Tribulation implies suffering, pain ; therefore, the individuals who

endure it must have a conscious existence. "What this *everlasting destruction* consists in we cannot tell. It is not annihilation, for their *being* continues ; and as the destruction is *everlasting*, it is an eternal *continuance* and *presence* of *substantial evil*, and *absence of all good* ; for a part of this punishment consists in being banished from the *presence of the Lord*, excluded from His *approbation* for ever : so that the light of His countenance can be no more enjoyed, as there will be an eternal impossibility of ever being reconciled to Him."\*

Our opponents are exceedingly fond of quoting the ninth verse of this chapter, which speaks of "everlasting destruction from the presence of the Lord." It seems passing strange to us that men should ever appeal to this Scripture in proof of the annihilation theory. If this word "*Destruction*" means annihilation, then the Apostle contradicts himself. In Rom. ii. 6-11, and in this passage also, he specifically declares that the punishment of the wicked consists in "*tribulation*." We know that our opponents' reply to this is that the suffering indicated in these passages will end in annihilation. This, however, does not relieve the difficulty, it only removes it. Suppose that the wicked suffer the pain of perdition for a longer or shorter period according to their guilt, this theory would save the doctrine of *degrees* in the final punishment of the wicked ; but under these circumstances, annihilation

\* Dr. A. Clarke's Comment. on the passage.



would be no punishment. The majority of annihilationists, however, when not guarding this particular point, speak most emphatically of a *rapid reduction* of the finally impenitent to a state of blank nothingness. The general tenor of their language would lead one to suppose that annihilation will take place immediately after the sentence is pronounced on the day of judgment. So far does Mr. Hudson go (the most able advocate of the theory on the American Continent) that he tells us the wicked will be annihilated in their attempt to rise from the dead. Here are his own words: "And for judgment, it is as if the unjust, hearing the voice of God in the last call to life, should be putting on a glorious incorruption, *and should perish in the act.*"\* This looks not only like a sudden annihilation, but even antecedent to the judgment. This *sudden* annihilation of the wicked would most effectually destroy anything like different degrees in the final punishment of the wicked. Now, as there are degrees of guilt, it would be manifestly unjust to punish all alike. This point will come up again, but sufficient has been said here to show the reader how our opponents make the noose wherewith to hang themselves; or, to change the figure, how they dig a mine and charge it to shiver their own theory to atoms. If they hold to the infliction of suffering previous to annihilation, which is proportioned to the individual's guilt, annihilation becomes no punishment at all, but rather a relief from it.

\* "Deb. and Grace," 265.



If they hold to a *sudden* annihilation, then they make the Divine Being unjust, in the infliction of the same punishment upon all the impenitent without any reference to their several degrees of guilt. Let our opponents seize on which horn of this dilemma they choose ; either, in itself, is sufficient ground for rejecting their whole theory. This double-edged sword, which our opponents have forged, must sooner or later cut the men who forged it.

Sufficient has been said to satisfy any reasonable mind on the point before us, but I cannot forbear quoting the remarks of an old friend, who has just published the best book on the subject we have ever seen :—

“ The difficulties of annihilationism only increase if we proceed to inquire *when* the utter extinction shall be effected. The diversity of answers, it may be reasonably supposed, arise in some measure from the absence of any knowledge or rule, apart from revelation, by which to determine the full desert of sin as against God. Some fix the point as myriads of years after the judgment day, others immediately after, and others at the period of natural death. Each of these opinions has its own special objections, in *addition* to those already urged against annihilation at any period.

(a) “ On the notion of millions of years of suffering, and then an end of existence, the all-important object of dread is the long course of suffering. Through those ages upon ages of pain, the sufferer must look with strong

desire for the end. The more acute the pain, the more will hope hail the approach of its termination. Then the intervening ages must be the penal infliction, and annihilation the welcome deliverance. But in describing it, the oracles of God lay the stress on the *destruction*. To 'perish,' to be 'destroyed,'—to come to 'perdition' and 'destruction,' is the deepest depth of evil, the curse to be most of all avoided. It follows that it cannot be annihilation after countless years of misery, for that would be a blessing devoutly to be wished, in comparison with the antecedent pain. According to the bearing of this branch of destructionism, Jesus, instead of warning against perdition, should have set it forth as the sole way of escape, and the object of earnest hope to all who pass beyond the provisions of redemption. It is clear the annihilationist's ideas of destruction and perdition, as the termination of both suffering and being, is widely different from our Lord's.

(b) 'Annihilation immediately after the sentence of the great day, is contrary to the principles and design of the general judgment. To 'render to every man according to his deeds,'—'Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil,'—supposes the great weight of the penalty to fall upon him after the sentence is pronounced, which could not be if the next step to judgment were to put the guilty out of being; for, as we have seen, that would be really no punishment at all. The Judge

says, 'Then He shall reward every man according to his works.' But if He did it for the unsaved, by simply annihilating them, the reward would be just the same to the greatest and smallest offenders; and to both would be, strictly speaking, nothing. It is impossible to imagine the outer darkness, with its weeping and gnashing of teeth, and the lake of everlasting fire into which the condemned will be cast immediately after the judgment, to signify mere nonentity.

(c) "Annihilation at death is beset with still further objections. *First.* It presents the most unsatisfactory view of the moral government of God. Little observation is needed to discover immense disproportion in the punishments of the wicked in this life. The want of correspondence between men's characters and their respective lots in this world confirms the declaration of Christ in the parable, that many an ungodly man has his 'good things' or 'enjoyments' here, and his torment hereafter. The present state evidently demands a sequel of rewards and punishments. The small remorse and misfortunes of some whose earthly prosperity is only surpassed by their iniquity, are an altogether inadequate retribution; in truth, if they were sufficient, other sinners of a less malignant type receive vastly more suffering than their due.

"*Secondly.* It entirely removes the greatest bar to sin which could appeal to man's regard for his own safety—the danger of painful and irremediable con-

sequences. What have the reckless haters of God and goodness to deter them in their vicious rebellion if they are assured death is to them the absolute end? Though their exuberant gratifications come by oppression, treachery, and murder, secured through this life, no after penalty awaits them. Make them certain of this, and what is to prevent their becoming fiends at once? Very different is the voice of the Spirit: "Know thou that for all these things God will bring thee into judgment."

"*Thirdly.* Jesus says, Dives after his death woke up in the torments of hell. The doctrine we are combating teaches that, death once reached by such men, there is nothing beyond. The Bible says the Lord knoweth how to 'reserve the unjust unto the day of judgment to be punished.' This School of Destructionism says all is over with them at death. The Bible repeatedly and solemnly predicts the judgment of the wicked at the great day, which will be long after many of them have died; they are 'Appointed once to die, and after death the judgment.' 'He will judge the world in righteousness,' when those on His left shall be 'cursed,' and driven into 'everlasting fire.' But we are told by some modern theologians, all the suffering and all the being of evil men are confined to this mortal life. Both witnesses cannot be true; which is to be believed? If the utter end of bad men comes at death, God's treatment of them is widely different from his dealings with bad angels, whose sins seem to

date very far back, and who are still 'reserved in everlasting chains under darkness unto the judgment of the great day.'"

From the observations above, the reader will observe that annihilation receives no countenance from Scripture. It is a mere human opinion palmed upon the public as the teaching of inspiration.

We beg the reader's pardon for this long digression, and return to the passage under consideration.

The word *olethros* is only employed four times in the New Testament (1st Cor. v., 5; 1st Tim. vi., 9; 1st Thess. v. 3; and in the passage under consideration). By consulting these passages the reader will see this word is uniformly rendered *destruction*, and in no single instance does it signify annihilation, nor can it be tortured into any such meaning. The proper sense of the word is the utter *ruin* which a man brings upon himself by neglecting the Gospel of Christ—at least, such is its meaning in the passage under consideration. If the word *destruction* in this text were a synonym of annihilation, as our opponents contend, then, certainly, the passage would not suffer by the substitution of the latter word for the former. The passage would then read thus:—

"Who shall be punished with everlasting *annihilation* from the presence of the Lord and from the glory of His power." Now, the phrase "everlasting destruction" comes within the range of common sense, but

\* "For Ever," p. 213-216.

"everlasting annihilation" is a phrase without a meaning, in other words, a *profound absurdity*, a sound signifying nothing. This passage teaches, as strongly as words can teach, that the punishment of the wicked will consist in conscious suffering:—

"*First.* Because it declares the doom of the disobedient a state of punishment, which supposes a sentient nature to endure it, whereas non-existence is in itself no punishment; for, where there is no being to be punished, no punishment can be inflicted.

"*Secondly.* Because the nature of the destruction is explained as consisting in exclusion, not from the universe, but from the presence of the Lord, and from the glory of his power, which exactly accords with the doctrine of endless pain.

"*Thirdly.* Because 'everlasting,' as it teaches perpetuity of punishment, presupposes perpetuity of being. If the punishment were not everlasting, neither could the destruction be so. The one is the form or mode of the other; that is, the everlasting destruction is the form of the punishment. A thing cannot be less enduring than its mode or form. The duration of the banishment is affirmed to be endless, which could not be if existence ceased.

"*Fourthly.* Because the destruction is the infliction of righteous 'vengeance', or retribution. But to annihilate is no real infliction; for there is no being who can feel it. To a nonentity, justice and injustice, pleasure and pain, are all alike, that is, they are



nothing. The only way in which it could be an infliction is in the *prospect* of it. But to one already suffering acutely for sin, as the wicked in hell are supposed to do, the prospect of losing an existence so fraught with misery would be rather a relief than a punishment,—in which case, annihilation could not be called a punishment either before or after the fact.”\*

Rev. xiv. 9-11, “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” The testimony of this passage to the *nature* of future punishment is too unequivocal to require a single remark. It is not annihilation but suffering, keen and perpetual. The language of this text cannot be so tortured by any man, as to make it mean annihilation.

We have now given the reader as full a view of this doctrine as our space will admit. Let him gather up the Scripture statements contained in this chapter. Let him think of wicked men participating with devils

\* “For Ever,” p. 200-201.



in their doom of torment. Let him think of the abode to which they are assigned, with its undying worm and quenchless flame. Let him think of that punishment which produces in its subjects "weeping, and wailing, and gnashing of teeth." Let him think of the "tribulation and anguish, the indignation and wrath," which God has threatened shall overtake every "soul that doeth evil." Let him think of the "bottomless pit," with its ever-ascending "smoke of torment." And when he has grouped these Scriptures, let him, in all honesty, say whether it were possible for human speech to convey in stronger terms the idea of intense suffering. Let him say whether a man reading these statements for the first time, without a favourite theory to maintain, would consider them as teaching a state of conscious suffering, or whether he would regard them as teaching the doctrine of annihilation. The decision of such an impartial judge is evident. It is not possible to conceive a picture of more terrible suffering than that conveyed by the words of Scripture as constituting the doom of the finally impenitent. "Conceive of perpetual fire, and yet darkness deeper than that of night! Imagine a lake swollen with waves of burning brimstone, as if some buried city, a second Sodom, lay beneath the sweltering flood, and yet a pit unfathomed, bottomless, than whose lowest depths there is a lower still! Conjure to your minds a prison whose walls, floor, and roof are of fire, and yet not the body of a single

prisoner ever reduced to ashes, nor so much as a link in his chain ever melted in the fervent heat ! Picture, if you can, those torments, for which despair itself would be at a loss to find a more terrible image than that in the Scriptures, ' the worm that never dieth,' as if, in truth, some foul reptile, with greedy voracity, were ever gnawing the heart, but unable to devour it, or deaden the sensibility of that keen organ to the pain of its bite or the loathsomeness of its crawl." \*

To say that all these terrible descriptions are figurative is not to remove the difficulty, or rob them of their most awful import. It is not for us to speculate on a subject so momentous. It is not for us to pare down the terrible denunciations of Divine wrath to their lowest possible significance. It should be ours to catch the spirit of the Great Teacher, and act accordingly. The remarks of Trail on this point are worthy of careful consideration by both parties in this controversy. He says, " How far the language of the sacred writers, when speaking of hell, is to be taken literally, we presume not to say. Whether, for instance, there is to be in it material fire ; or whether actual darkness, such as shrouded Egypt when the opacity could be felt. It may be, the language is in a great measure figurative. At the same time we are not to allegorize it so as to do away with the idea of physical or bodily pain. For this undoubtedly will have to be endured in hell. If heaven is a paradise of sense, so is hell a pandemonium

\* " Unseen Realities," p. 232.

of sense. If in the one every organ in the resurrection body will be exercised in delightful occupations, so in the other every organ of the resurrection body will be excruciated with agonizing pains. Yet also, as in heaven, the pleasures of sense will be very subordinate to the pleasures of the mind, so in hell the pains of sense, however intense, will be as nothing compared with the pains of mind." \*

\* "Unseen Realities," p. 233-234.

## CHAPTER IV.

THE CONSCIOUS SUFFERING OF THE FINALLY IMPENITENT  
WILL BE STRICTLY AND LITERALLY ETERNAL.

As, in describing the *nature* of future punishment, the Scriptures use the strongest possible words to convey the idea of intense suffering, so, in describing its *duration*, they employ the strongest possible words to indicate its eternity. We read that "the wicked shall go away into *everlasting* punishment;" "be cast into *everlasting* fire;" "be tormented day and night *for ever* and *ever*." If these terms do not indicate true and proper eternity, we have no words in the wide range of our language that do. We are satisfied this would be the construction put upon them by an unprejudiced reader who met them for the first time. That they are sometimes employed to describe a period of shorter duration we do not deny, but it is in an accommodated or secondary sense. And what words are not employed in this way?

When referred to the literal meaning of these English words, our opponents pretend they do not convey the sense of the original. Thus, Messrs. Ellis and Read tell us, "We shall find that these words are by no

means the fair representatives of the Hebrew and Greek terms." \* Then, after thirteen pages, in which they attempt to establish this position, they sum up as follows: "The result of our examination stands thus: The noun *AION* *always* expresses a limited period, and the adjective *aionios* cannot be proved in any passages to express an unlimited period *by itself*, and, therefore, analogy and facts show that the adjective is limited within the range of the noun."† We think we can show this statement to be *contrary* to fact. It looks very much like joining hands with Universalists this. If I mistake not, the above is borrowed from Universalist writers.

The word rendered "*for ever*" and "*everlasting*" in the Old Testament is *olam*, and occurs something like three hundred and fifty times. Messrs. Ellis and Read contend that it "uniformly means an AGE, \* \* \* and that it always refers to a *definite* period, or age, *having a beginning and an end*, excepting when it refers to "*the age* emphatically, meaning the age or era of Christ's personal reign, which, we learn from *other expressions*, will be everlasting."‡

We will furnish the reader with proof of the incorrectness of this statement. In Gen. xxi. 33, "Abraham called upon the name of the Lord, the *everlasting* God." Here we have the word *olam* applied to God.

\* "Bible *versus* Tradition," p. 262.

† Ibid. p. 274.

‡ Ibid. p. 262, 263.

Does it "refer to a *definite* period or age, *having a beginning and an end*" here? If it does not, the assertion of our opponents that "it *always*" refers to such a period is untrue.

Psalm cxix. 142, "Thy righteousness is an *everlasting* righteousness." Will the righteousness of God come to "*an end*?" If not, the assertion of Messrs. Ellis and Read is false.

Psalm xxxiii. 11, "The counsel of the Lord standeth *for ever*." Will the counsel of God come to nought—"an end?" Then the assertion of our opponents is false.

Psalm cxlvi. 6, "The Lord keepeth truth *for ever*." Will Jehovah cease to be a God of truth? Then the assertion of our opponents is false.

If our opponents had said the word was *sometimes* used in its secondary sense to indicate "a period or age, having a beginning and an end," they would have been fully sustained by us. But this would not have served their purpose, and hence this sweeping assertion, as quoted above, which is simply untrue. Whenever this word is used in a secondary or subordinate sense, there is no mistaking its meaning. Who would ever think of understanding it in its unlimited meaning when it is applied to the hills, the Aaronic priesthood, or the land of Canaan? In these places the context shows that it is used in an accommodated sense.

We come now to examine the same terms in the New Testament, from the Greek word *aion*, which is

a compound of two words, and signifies *always being*. The reader will remember, as quoted before, Messrs. Ellis and Read assert most emphatically that "the noun AION *always* signifies a limited period." \* We do not like to judge harshly ; but one of two things is certain, this statement is either a deliberate attempt to deceive, or it is a manifestation of the grossest ignorance as to the use of this term in the New Testament. That the reader may see how unfounded this assumption is, let us take a passage or two in which this word occurs.

1st Tim. i. 17, "Now unto the king *eternal*, immortal, invisible, the only wise God." Does the noun AION signify a limited period here ? When will God cease to be ?

Rev. i. 18, "I am he that liveth, and was dead ; and, behold, I am alive for *evermore*." Does *aion* signify a limited period here ? Even Messrs. Ellis and Read would not say so. Would it not have been wise to have studied the use of the term in the New Testament before venturing so broad an assertion ? Here are two plain instances in which the term is employed to indicate the true and proper eternity of God. But we have not done with this word yet.

Rom. ix. 5, "Who is over all, God, blessed *for ever*." Surely this is not an instance of the limited use of this term ?

\* "Bible *versus* Tradition," p. 274.



John. xii. 34, "We have heard out of the law that Christ abideth *for ever*." Is this another instance in which this term indicates a limited period? If not, the statement of our opponents is false.

John vi. 51, "If any man eat of this bread, he shall live *for ever*." Are the men who feed by faith on Christ only to live for a limited period? We always thought the *eternal* life of the *righteous* was placed beyond a doubt; but if our opponents interpret this word correctly, we have been mistaken.

2nd Cor. ix. 9, "His righteousness remaineth *for ever*." Our opponents say, only for a time. So much for the noun.

Let us now see how far our opponent's assertion is true as it regards the adjective form of the word. He says, "It cannot be proved, in any passage, to express an unlimited period by itself \* \* \* that it is limited within the range of the noun." \*

Rom. xvi. 26, "According to the commandment of the *everlasting* God." Here we have the adjective *aionios* used to describe the *eternity* of God. Does that imply a limited period?

Heb. ix. 14, "How much more shall the blood of Christ, who through the *eternal* Spirit," &c. Is the existence of the Third Person of the ever-blessed Trinity confined within a limited period of duration? If our opponents are correct in their assertion, it is even so.

\* "Bible *versus* Tradition," p. 274.

Matt. xix. 29, " Shall inherit *everlasting* life." Will they live for ever ? Not if Messrs. Ellis and Read are to be believed.

Mark x. 30, " And in the world to come *eternal* life." But our opponents contend that this word signifies only a limited period. What will become of them when this period has run out ?

2nd Cor. v. 1, " For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, *eternal* in the heavens." This passage has comforted many a saint amid the changes of earth, has led them to hope for a *permanent* home in heaven. But if the assertion of our opponents is true, this hope is without a foundation. According to them, the dwelling of the righteous in heaven will only be for a while.

It is needless to quote other passages. Those we have quoted are only representatives. We unhesitatingly assert that both the noun and the adjective are frequently employed to indicate unending duration.

We further remark that these terms are frequently employed to describe the duration of the future punishment of the wicked. Matt. xviii. 8 ; xxv. 41, "*Everlasting* fire." Matt. xxv. 46, "*Everlasting* punishment." 2nd Thess. i. 9, "*Everlasting* destruction." Mark. iii. 29, "*Eternal* damnation." Jude 7, "*Eternal* fire." 2nd Pet. ii. 17, " To whom the mist of darkness is reserved *for ever*." Jude 13, " To whom is reserved the blackness of darkness *for ever*." Rev. xiv.

11 ; xix. 3, "The smoke of their torment ascendeth *for ever* and *ever*." Rev. xx. 10, "Shall be tormented day and night *for ever* and *ever*."

Let the reader turn to these texts, and he will see that nothing in the connection requires the word to be understood in a limited sense. The word is employed in its plain and obvious sense of duration without end. And though the word is sometimes used in a subordinate sense to signify a limited period, yet not so frequently as some people imagine. Dr. Angus, as quoted by Randles, says : "Men speak of this restricted meaning as if it were quite common in Scripture, whereas it is really rare even in the Old Testament, while in the New Testament it is questionable whether it is found at all."

The advocates of annihilation are exceedingly partial to Dr. A. Clarke as a critic. I will here transcribe for their benefit his remarks on the terms in question : "No words can more forcibly express the grand characteristics of eternity than these. It is that duration which is *always existing*, still *running ON*, but never *runs OUT*." Again, "In all languages, words have, in process of time, deviated from their original acceptations, and have become accommodated to particular purposes and limited to particular meanings. This has happened, both to the Hebrew *olam* and the Greek *aion* ; they have been both used to express a limited time, but in general a time the limits of which are unknown ; and thus a pointed reference to the *original*

*ideal meaning* is still kept up. Those who bring any of these terms, in an accommodated sense, to favour a particular doctrine, must depend on the good graces of their opponents for permission to use them in this way. For as the real grammatical meaning of both words is *eternal*, and all other meanings only accommodated ones, sound criticism in all matters of dispute, concerning the import of a word or term, must have recourse to the grammatical meaning, and to the earliest and best writers of the language, and will determine all accommodated meanings by this alone. Now the first and best writers in both these languages apply *olam* and *aion* to express eternal, in the proper meaning of that word ; and this is their proper meaning in the Old and New Testaments, when applied to God, His attributes, His operations, taken in connection with the *ends* for which he performs them, for *whatsoever he doeth it shall be for ever*. The words are with the same strict propriety applied to the duration of the rewards and punishments in a future state, and the argument that pretends to prove—and it is only pretence—that in the future punishment of the wicked the worm *shall die*, and the fire *shall be quenched*, will apply as forcibly to the state of happy spirits, and as fully prove that a point in eternity shall arrive, when the repose of the righteous shall be interrupted, and the glorification of the children of God have an eternal end.” \*

\* Comment. Gen. xxi.

It may not be amiss to inquire here how the word was employed by the Saviour. The adjective form of the word is used in the Gospels no less than thirty times. We ask our opponents to produce instances where it is employed to signify anything like a limited period. In many of these instances it is employed to describe the *eternal* blessedness of believers. Did Christ use it in quite the opposite sense when he spoke of the punishment of the wicked? We think not, or he would have been likely to have given us some intimation of the change. Then the manner in which his hearers would be likely to understand him comes in to strengthen our position. Josephus gives us the ideas of the Jews on this subject. After speaking of the reward of the righteous as "everlasting fruition," he goes on to say, "But allotting to the lovers of wicked works *eternal* punishment. To these belong the *unquenchable fire*, and that *without end*, and a certain fiery worm never dying, and not destroying the body."\* From this, you will observe, the Saviour addressed men on this subject in language in use among themselves. And we cannot for a moment suppose that he would employ it in any other sense than that commonly understood without explaining himself to his hearers. Of this we have not the slightest intimation. We therefore conclude that Christ used these words in their literal meaning, as well when speaking of the destiny of the wicked as of the righteous.

\* Discourse concerning Hades.

Before passing on, we have a remark or two to make in relation to the conduct of our opponents on the subject before us. They profess to be believers in eternal punishment. The reader may scarcely credit this from what has been said above, but here is the proof. Storrs asks, "If Gabriel were to transgress, and to be instantly, *without a single pang*, blotted out of existence, would it not be to him eternal punishment?"\* Speaking of Matt. xxv. 46, Messrs. Ellis and Read say, "Let '*life*,' and '*punishment*,' and '*everlasting*,' have their proper English meanings, (the reader will observe the admission that is implied in this statement,) notwithstanding that by this we spoil the antithesis; then it follows that the punishment will be everlasting, which we readily concede will be the case."† We ask the reader if this is not as glaring an inconsistency and self-contradiction as ever came under his notice. These very writers occupy a goodly number of pages in their books with quotations and comments to prove that the words translated "*everlasting*," "*eternal*," and "*for ever*," do not signify proper eternity when applied to the punishment of the wicked. Now they turn round and tell us here that the punishment *will be* everlasting. But this is a peculiar kind of eternal punishment which they have invented for the occasion. Hear one of themselves: "I conceive that eternal punishment signifies final

\* Six Sermons.

† "Bible *versus* Tradition," p. 281.

punishment."\* If this language means anything, it means the end of all punishment; that is, no punishment at all after a time.

Having ascertained the sense in which the terms are used that describe the duration of future punishment of the wicked, we are prepared to proceed to examine specific texts which bear upon the subject. The first passage we commend to the reader's consideration is Matt. iii. 12, "Whose fan is in His hand, and he will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with *unquenchable* fire." The import of this passage has been given already, therefore a single remark is all we need to make in this connection. The construction put upon this passage by our opponents is this: Fire consumes the chaff cast into it, therefore the fire of this text will consume the wicked in the same sense. But John guards the text against a construction like this, by applying the term "*unquenchable*" to the fire into which the wicked are to be cast. As already intimated, there is not only a similitude between sinners and chaff in this text, but also a contrast. If man were a mere material organization—which we have proved to be contrary to Scripture and reason—there might be some force in the argument our opponents draw from this text. As men possess a spirit nature, our opponents must first prove that fire can consume a spirit before we can allow them to draw any infer-

\* Storrs' Sermons, p. 24.



ence from this text in proof of the annihilation of the wicked.

Our next passage is Matt. xviii. 8, "Wherefore. if thy hand or foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into *everlasting* fire." That this passage refers to the final punishment of wicked men there can be no doubt. In the next verse the Saviour speaks of this "*everlasting* fire" as "*hell* fire." As we have seen that the term *aionion*, when applied to the future punishment of the wicked, is used in its strictest sense of unending duration, we leave this text to speak for itself.

Matt. xxv. 41, "Depart ye cursed into *everlasting* fire, prepared for the devil and his angels." Two things are unmistakably set forth in this text. *First*, Wicked men will be sharers in the same punishment with the fallen angels. *Second*, This punishment will endure for ever. It is somewhat remarkable that in appointing the righteous to their final portion, the Saviour does not speak of its duration; (see verse 34.) But, anticipating the theory of annihilationists and universalists, he throws around the eternal duration of the final doom of the wicked all the influence of his Divine authority. It is not for us to question that authority, but to bow in humble submission to it.

Matt. xxv. 46, "And these shall go away into *everlasting* punishment; but the righteous into life

eternal." Here the duration of the doom of both righteous and wicked are declared to be the same, the same word being used to describe them both. If the punishment of the wicked is only to be for a limited period, then, by parity of reason, we conclude that the life of the righteous will only last for a limited period. It would be more honest and consistent on the part of our opponents to contend for a limited life for the righteous, as some Universalists have done, than to try and make this text say yea and nay in the same breath.

*Some* of our opponents are honest enough to admit the literal meaning of the word in this text, but endeavor to break its force by explaining it as indicating an eternity of effect. The punishment is eternal, say they, because "the results are eternal." What is the *result* of this punishment in their sense of that term? Is it not the utter annihilation of the wicked? What remains when a thing is reduced to nothing? Is not this a mere quibble to get rid of a difficult passage? Is it not to turn this solemn sentence of Jesus into words without meaning?

We conclude our remarks on this passage with the firm conviction that it places the doctrine of eternal rewards and punishments beyond the reach of all the sophistry and ridicule our opponents have brought against it. This sentence "comes from the lips of the great Teacher of life and immortality, not incidentally, nor merely in connection with some minor topic. It

stands out a great central thought, in a long serious discourse on the day of doom. The listening mind is borne swiftly from the retribution on Jerusalem to its antitype, the general judgment of mankind. The momentousness of the interests handled, the grandeur and rousing power of the imagery, the earnest tones of warning, the solemnity deepening as the discourse rolls on—all well become a deliverance which culminates in a clear, authoritative prediction of endless life to the saved, and equally endless death to the impenitent. 'These shall go away into everlasting punishment,' was not the language of a wild, weird ascetic from the desert, whose lips were unused to strains of peace, but of Jesus, whose words so often distilled pardons on the contrite, whose miracles were brimful of beneficence, and whose death was the most stupendous display of Divine love to mankind. The author was He whose truth and benevolence would not allow guilty men to stand in peril of unutterable woe, without plain, earnest, and powerful warning." \*

Mark iii. 29, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of *eternal* damnation." This passage bears as strongly against annihilation as it does against universal salvation. The argument is as simple as it is conclusive. The sin spoken of is irremissible, therefore the guilt of the sin is eternal. Such language as this cannot be applied to a man who has no existence. Such an

\* For Ever, p. 42.

idea would be an outrage upon common sense. The "*eternal damnation*" of a sinner presupposes his eternal existence. Let our opponents show the contrary if they can.

Mark ix 43-49. This passage has been already quoted at full length; we therefore need only quote the reiterated clause in verses 47 and 48: "Than having two eyes to be cast into hell fire, where the worm dieth not, and the fire is not quenched." The works of our opponents teem with inanities about the valley of Hinnom, when interpreting this passage, simply because the term *Gehenna*, here translated "hell," was originally derived from that valley. This has been already explained in a previous chapter. The argument our opponents would draw from this passage is something like this: "The Jews cast the filth and offal of the city of Jerusalem into the valley of Hinnom. This offal bred worms, and therefore they kindled fires to burn up the refuse that it might not affect the health of the city by its obnoxious effluvia. And that, as the fires in the valley of Hinnom consume the refuse cast into it, so the fire of hell will consume—in the sense of annihilation—the sinners cast into it." This would have been the legitimate meaning of the passage but for the qualifying terms it contains, which bring it into contrast with the fires in the valley of Hinnom. The fire kindled by the Jews went out when it had consumed the material cast into it. But here the Saviour says distinctly that the fire of "hell

is *not* quenched." And we have already seen that he applies the word "everlasting" in its proper meaning to this fire in other places. Then in the valley of Hinnom, the worm *did* die. It was consumed by the fire. But the Saviour distinctly affirms that the worm in hell "*dieth not.*" To strengthen this view, we have the additional statement in the 49th verse, "For every one shall be salted with fire." This we regard as proof sufficient that the fire will not consume the wicked in the sense of our opponents. Men do not use salt to destroy, but to preserve. The contrast in this passage between the fire and worms consuming the offal in the valley of Hinnom, and the fire and worm which will prey upon the sinner in hell, is so strongly marked, that a man cannot fail to see it unless he is wilfully blind.

Our opponents lay out their strength to the full to break the force of this passage, but in vain. There it stands, as the testimony of "Him who cannot lie" to the strict and literal eternity of the future punishment of ungodly men.

2nd Thess. i. 9, "Who shall be punished with *everlasting* destruction from the presence of the Lord, and from the glory of his power." We have already shown in what this destruction consists. The only question here is, how long will it last? Paul says, for ever. There is nothing in the context that would require us to understand the term "*everlasting*" in a limited sense. In fact, this would make Paul to contradict the Master in all the passages just quoted from the Gospels. We

are compelled, therefore, to understand the word in its literal meaning, and advise our opponents to re-examine the ground they have taken.

2nd Peter ii. 17, "To whom the mist of darkness is reserved for ever." Here again we have the unending duration of punishment described by another apostle. So undoubted is the testimony of this passage, that some who reject the doctrine of endless punishment reject the obnoxious Epistle in which it occurs.

Jude 6, 7, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Let the reader mark these expressions, how exactly they correspond to those of Christ. Our opponents have tried hard to prove that the fire here spoken of was that which consumed the cities. This involves the idea that the cities, and not the inhabitants, "went after strange flesh, and gave themselves over to fornication." Further, was the fire which consumed those cities, "*eternal?*" We think not. That fire may have been the type of future punishment, but would not express its duration, hence the qualifying term of Jude. Yet further, the writer of this epistle refers to the same subject again in v. 13, "To whom is reserved the blackness of dark-

ness *for ever*." So that no less than three times does he speak of the eternity of future punishment in this short epistle. He also uses the same word to describe the life of the righteous; v. 21, "Looking for the mercy of our Lord Jesus Christ unto *eternal* life." This is following the example of Christ in the use of terms, and we conceive Jude uses them in the same sense. The passages in this epistle, therefore, must stand as unimpeachable evidence of the proper eternity of the future punishment of wicked and impenitent men.

Rev. xiv. 11, "And the smoke of their torment ascendeth up *for ever* and *ever*;" xx, 10, "Shall be tormented day and night *for ever* and *ever*." These passages have been considered already so far as regards the *nature* of the punishment; we only quote them now for the purpose of calling the reader's attention to their testimony concerning the *duration* of that punishment. No lengthy remark is required either. If these expressions do not convey the idea of eternity, it is not possible for language to do so. The form in the original has been fitly termed "The Superlative."\* It is of frequent occurrence in the Book of Revelation. It undoubtedly indicates a proper eternity in the following passages: Rev. iv. 9, 10, v. 14, x. 6, xv. 7, v. 13, vii. 12, xxii. 5. We leave our opponents to prove that it does not signify a proper eternity in the passages at the head of this paragraph.

\* Field's "Theology," p. 269.



We have now given the reader a brief view of the teaching of the New Testament on this important theme. Our space will not admit of a lengthy discussion of the argument from reason,—neither do we regret this. Reason alone can never prove the doctrine. If we had nothing to depend upon but the unaided efforts of reason, the doctrine of eternal punishment would not find a place in our creed. We believe it to be a doctrine plainly revealed in Scripture. And though it may be above reason, it is not contrary to it. Sound reason and Divine revelation are always in harmony. It may be well, therefore, to look at one or two arguments from reason merely to answer the cavils of our opponents.

*First.* It is said that eternal punishment bears no proportion to the sins committed in one short lifetime. This objection is founded upon the assumption that the *duration* of the punishment should be in proportion to the time it took to commit the crime for which it is inflicted. Evidently this is an assumption that will not hold even in human law, much less in the Divine. Much may be said in favor of sin being an “infinite evil,”\* but this is not a mere question of

\* “How far is it right to speak of the *infinite* evil of sin? Sin is, of course, the act of *finite* beings, and it admits of *degrees* of guilt. In neither of the senses of infinite suggested by these facts can sin be described as infinite. If, on the other hand, by ‘infinite evil’ is meant what violates rights which no finite mind can fully appreciate, what withholds from God the loving adoration—ever augmenting service—of an immortal spirit, what has consequences

arithmetic. It is certain that sin is committed against an infinite Being. To pronounce accurately, therefore, on the deserts of sin, man must become equal to God. Is it not arrogant presumption to base an argument against the eternity of future punishment on a subject no mortal can comprehend? If we had the power to grasp the idea of sin's deserts, could we be considered as impartial judges of a matter in which we are so deeply interested? Whoever heard of a criminal being allowed to fix the penalty of his own crime? This objection therefore amounts to nothing, because

direct and indirect, extending through an incalculable number of persons and acts, and lasting throughout all time, unless God be pleased, out of sovereign goodness, to annihilate it and them—then 'infinite evil' is a term not too strong to describe this condition. All sin tramples on authority as just as the Divine holiness, and as boundless as the Divine benevolence. All sin, moreover, that ends in our destruction involves the loss of eternal, *i. e.*, infinite happiness, and withdraws from the Divine glory what would have proved an endless tribute of praise: while through our connexion with one another, and the ceaseless influence of every man on other men, results are produced beyond the circle of our own being which it is impossible to conceive of as ever ending of themselves. Of course, the *endlessness* of future punishment is not based upon the *endless* effects of transgression. The duration of future punishment is properly a question of interpretation. But if any say—'Why inflict infinite punishment for finite acts?' the answer is plain: Sin is not *finite*, in any true sense; it violates obligations that are ceaseless, and ever augmenting; it introduces illimitable consequences; it has influence, probably, throughout worlds, and certainly lasts in itself, or in its results, through all time. Sin is, in truth, an 'infinite evil,' as certainly as 'eternal life' is an 'infinite good.'"—DR. WAYLAND'S *Elements of Moral Science*, p. 102-3.

of man's incompetency to give an opinion on the subject. God has revealed his will on this subject, and, to employ his own words, though "clouds and darkness are round about Him, *righteousness and judgment* are the habitation of His throne." We do not tell *why* this fearful penalty is attached to the transgression of His law, but we know on infallible authority that it is just and right. In the other world we may have more light on this subject, but here we must be content with the naked declaration of the fact.

*Second.* The doctrine of eternal punishment is supposed to be inconsistent with Divine goodness. Our opponents make the most of this objection. A little thought will convince the reader that it is based on a mistaken notion of God's goodness. God is good, infinitely good, or He would never have given His Son to man. But goodness does not constitute the whole of His Divine perfections. He *is* good, but He is *also* just. And His goodness may not be exercised at the expense of justice. This objection is avowedly framed by our opponents to defend the character of God from the aspersion of cruelty. We do not see what is to be gained by it. Our opponents may possibly influence *some* minds by such an argument, based on what *they* call the goodness of God. But who does not see that it is by repudiating His justice, and making Him anything but a God of truth.

Is it not somewhat strange on the part of our opponents to base an argument on the goodness of

God in a transaction that was more likely to bring out displays of justice? "We do not look to the scaffold for a manifestation of a sovereign's benignity, but rather to good laws, and to the happy homes of an obedient people. And we look to the state of the lost not for an exhibition of compassion, but of holiness exemplifying its repugnance to sin; and justice upholding law and order, and vindicating the claims of a righteous government." \* In looking at the punishment of sin, we cannot regard God as a Father, but as a Judge enforcing the penal sanctions of His own immutable law upon disobedient creatures. He may not therefore act in accordance with mere pity, but with the strictest justice. And "justice can be no otherwise considered than as goodness toward moral agents regulated in its exercise by wisdom; or, as wisely, and in the most proper manner, pursuing, not the private and separate, but the united good of all intelligent beings." † From this it may appear, for anything that can be proved to the contrary, that the eternal punishment of the wicked itself arises out of the goodness of God.

Further, this objection would hold against the theory of our opponents with quite as much force as it does against the orthodox doctrine. Even our opponents contend that the suffering that will precede the annihilation of the wicked will be exceedingly severe. Would a kind, a loving God torment His creatures in

\* Dr. Cooke.

† Abernethy on the Attributes.

this way? By no means. Reasoning on the ground of our opponents, He will blot them out of existence. The reader can see here how much this objection is worth in the mouth of an annihilationist. If we look into the Bible or human experience, we shall find that God does many things that He would not do if He were actuated by mere pity alone. If this had been His method of procedure, would He have sent the flood upon the earth or rained fire and brimstone upon Sodom and Gomorrah?

Again, some put this objection in a somewhat different form. They tell us that God is so good that He would never have created a being who could be eternally miserable. We ask, is any man in a position to judge on this subject? Then the same argument that would prove that God would not do this would prove that God would not create a being who could be miserable at all. To obviate this difficulty, our opponents tell us there is a vast difference between temporary and eternal suffering. Granted, but the difference only regards the period of its duration; the fact of suffering is still the same. It remains untouched by the reply of our opponents. Let our opponents carefully weigh the following observations of Archbishop Whately, whom they claim as an advocate of their own theory:—  
“The existence of any evil at all in the creation is a mystery we cannot explain. It is a difficulty which may perhaps be cleared up to us in a future state; but Scriptures give us no revelation concerning it.....

The main difficulty is not the *amount* of the evil that exists, but the existence of *any at all*, . . . . All that we can say is, that, for some *unknown* cause, evil is unavoidable." \* If this last statement be true, it may be that evil will be *eternally* unavoidable, nor can our opponents prove to the contrary.

We have now finished our discussion of this momentous theme. We see nothing in it to impeach either the justice or goodness of God. We regard it as a self-procured doom on the part of every individual who endures it. Each of the finally impenitent might have been saved. Of the final consequences of sin they had been informed. They refused the only way of escape pointed out. We protest, there is neither want of kindness or justice in this.

To our own mind this is the most terrible ingredient in the portion of the lost—it will endure FOR EVER. The fire will burn for ever. The worm will gnaw for ever. The blackness of darkness will be for ever. The weeping, and wailing, and gnashing of teeth will be for ever. Reader, see to it that you are not of the number who "will be driven away in their wickedness." Fly to the Saviour of sinners! Do it *now*; there is no time to lose. The Judge is at the door! Fly while you may!

\* Future State.

## CHAPTER V.

## CONCLUDING OBSERVATIONS.

IN closing this little volume, we would commend to the consideration of the candid reader a few practical observations.

*First.* We most unhesitatingly express our belief that the theory of annihilation is a most welcome doctrine to vicious men, and affords them ground for encouragement to continue in their wicked ways. Assure a recklessly wicked man that the punishment to be inflicted upon him for his sin is annihilation, and we hesitate not to say, you have opened a wider gate for the outflow of his sinful passions, and have removed every particle of restraint. Tell men that, though God has threatened to punish them in hell, that no such place exists ; tell them that, though Christ spoke of "weeping and wailing," where the "worm dieth not, and the fire is not quenched," that there is no such place ; in a word, tell men that, though Christ threatened the impenitent with "everlasting punishment," that they are to be annihilated, and you give unbridled license to sin.

We do not by any means say that all those who hold the doctrine of annihilation are flagrantly wicked.



But we do say that this doctrine has begotten in *many* of its advocates a type of morality anything but Christian. This we know to be the case from practical observation. Neither does this surprise us. We regard this as one of the legitimate tendencies of the theory.

*Second.* The theory of annihilation undervalues the atonement of Christ, and is derogatory to the mercy of God in providing it. By so much as the penalty of sin is lowered, by so much is the atonement of Christ and the mercy of God undervalued. Pearson says : " He which believeth not the eternity of torments to come, can never value sufficiently that ransom by which we were redeemed from them, or be proportionately thankful to his Redeemer, by whose intervention we have escaped them ; whereas, he who is sensible of the loss of heaven and the everlasting privation of the presence of God, of the torments of fire, the company of the devil and his angels, the vials of the wrath of an angry and never-to-be-appeased God, and hopeth to escape all these by the virtue of the death of his Redeemer, cannot but highly value the price of that blood, and be proportionately thankful for so plenteous a redemption." \*

If it had been a question of mere being and *not* being, we think it very unlikely that God would have given His Son to shame and death for our salvation. If the natural tendency of man had been to extinction, it is probable that he would have been left to reach

\* "Exposition of the Creed."

that result in the natural way. But because man had exposed himself to eternal punishment, Christ gave Himself to rescue man from so fearful a doom. In this view, the value of His atonement is beyond all computation. For a salvation from a doom so appalling as this, we thank God with all our hearts. Reader, let us see that we appropriate that salvation to our own individual necessity.

*Third.* Annihilationism is calculated to beget a secret scepticism in the minds of many as to the reality of a future life at all. What is the cause of that general distaste in Christian congregations to hear of hell and its doom? It is high time this sort of thing was challenged. The idea we would bring out is well put by Trail, from whom we take the liberty of quoting. After speaking of the vague manner of dealing with this subject in modern days, he goes on to say, "Now, as a straw will indicate the line of a current, or a feather the direction of the wind, so these sayings, trifling enough in themselves, indicate a certain state of feeling, if not of opinion, on this whole subject of the future condition of the wicked. For this nervous delicacy, to speak of it in plain terms, must arise either from an intense conviction of its awfulness, or from the wish to soften down the whole subject into a dim undefined generality. It is either that men feel very profoundly about it, or that they wish to keep themselves from doing so. And which of these is the case? Not the former, I fear, otherwise the generality of man-

kind would not be living as they do ; nor, if they really were in earnest, is it easy to see how they could thus dilute their thoughts by weak and evasive circumlocutions. True earnestness is generally terse and plain-spoken. It at least calls things by their real names. The reason for this affected euphuism and timid periphrase is, I suspect, the want of deep conviction and earnest thought, together with a wish to shirk or slur the matter in the most general way. Now, with this we can have no sympathy ; nor dare we imitate it. For, in the first place, it is not thus that the Scripture deals with this solemn subject. It seeks about for no softening phrases, in which to expose the wiles of the devil, or exhibit the torments of hell. Ever when it speaks of these—and this is not seldom—it uses the plainest and most pointed language. Its descriptions are not written in smoothed periods to please the ear of modish fastidiousness, nor are its pictures drawn in neutral tints from fear of offending some very delicate taste. But, plain-spoken on most subjects, on this it speaks with special plainness. Then, secondly, this periphrastic style of allusion to these dread realities of the eternal world are exceedingly dangerous ; for it is nothing else than if one were to spread a downy pillow for anxiety to go to sleep, from which it may awake to learn the stern truth when it is too late. I do verily believe that it is by a chief artifice, a very master-stroke of subtlety of Satan himself, that this false delicacy has become so common.

For well he knows, that so long as men can be got to put a softening silky veil between them and the horrors of hell, they will be less alarmed than they ought to be ; and also, just in proportion as they speak in vague or evasive appellatives about himself, they will be the more easy a prey to his wiles." \*

Now, we believe that the prevalence of the theory of annihilation will account for the feeling and conduct so strongly condemned in the above extract. We have no sympathy with the *method* adopted by some in preaching the Scripture doctrine of eternal punishment. Shame on the men who represent God as a cruel tyrant, gloating himself upon the sufferings of his creatures. Nevertheless, we would not suppress or smooth the doctrine to please the ears or quiet the consciences of sinful men. The minister who conceals the penalty attached to sin, or smooths it down to suit the taste of his hearers, we regard as preaching a mutilated Gospel. When the pulpit ceases to tell men of their terrible, eternal danger, it fails to accomplish its mission. We would tell men of the "undying worm and the unquenchable fire" with all affection and tenderness, and with all plainness too. And further, we would tell them that only by a personal appropriation of an offered salvation can *they* escape this fearful doom.

We are quite aware that men are loud in their condemnation of fear as a motive. But we suspect that

\* "Unseen Realities," p. 229-231.

this idea has its origin in the same source as the distaste to the outspoken language of the New Testament on the final punishment of sin. As Daniel Isaac somewhere remarks, there would be force in this objection, "if men were governed by their reason." The fact is, we have to deal with men who are *not* governed by their reason, but by their passions. Christ and his apostles were not beneath appealing to the fears of their auditors, and we hardly think it possible to improve their method of presenting the truth. We rather regard it as a manifestation of the goodness of God in revealing the final consequences of sin so fully, as a motive to deter men from rushing madly on to their own eternal ruin.

Christian reader, let me ask, do you believe the doctrine of eternal punishment, as taught in this volume, to be the doctrine of the Bible? Then, in the name of all that is sacred in human interests, and in the name of all that is tremendous in human destiny, let not this doctrine be a dead letter in your creed. You need no *other* motive to make you a constant and earnest laborer in the vineyard of the Lord. There are men around you, to whom you are bound by the ties of brotherhood, rushing madly on to this terrible doom. Let your faith in this doctrine be a motive to burn you into action, "if by any means you may save some."

Unconverted reader, the doom pronounced upon the finally impenitent you have seen to be conscious, eternal suffering. To save *you* therefrom God gave

his only Son. The solemn alternatives are set before you in God's book. In the judgment of the great day you will either be found with the saved or the lost. It is for you to choose your own course. Heaven or hell in the life to come, will be the legitimate result of your conduct in this. As you sow here you will reap yonder. May you "be wise unto salvation, through faith in our Lord Jesus Christ. Amen."

## APPENDIX.

### NOTE A.

#### THE TRUE AND PROPER DEITY OF CHRIST.

As the theory of the greater part of annihilationists involves the denial of this fundamental doctrine, I thought it might not be amiss to append a scheme of Scripture proof. This doctrine may be proved by the following classes of Scripture texts:—

##### I. THOSE WHICH SPEAK OF HIS PRE-EXISTENCE.

Micah v. 2. John i. 1, 15; iii. 13; vi. 33, 38, 60; vii. 29; viii. 23, 58; x. 36; xvi. 28; xvii. 5, 24. 2nd Cor. viii. 9. Phil. ii. 5. Col. i. 17. 1st Pet. iii. 18-20. 1st John i. 1.

##### II. HE WAS THE ANGEL JEHOVAH OF THE OLD TESTAMENT.

1. Several supernatural appearances of a Divine person are recorded in the Old Testament. Gen. xvi. 13, 14; xviii. 1; xxi. 1; xxii. 11; xxxii. 24, 28, 30. Ex. iii. 5. Hos. xii. 2-5.

2. The person who made these appearances is represented as having a commission. Gen. xvi. 7; xxxi. 11. Ex. iii. 2, 20. Josh. v. 14. Hos. xii. 4.

3. He is spoken of as the Messiah. Mal. iii. 1.

##### III. DIVINE TITLES ARE APPLIED TO CHRIST.

1. *God.* Gen. xxxii. 30. Isa. ix. 6; xl. 9. Matt. i. 23. John i. 1. Rom. ix. 5. Heb. 1. 8. 1st John v. 20. Rev. i. 8, &c.

2. *Jehovah.* Isa. vi. 1, 3, 5, 8, 11, 13; xvi. 4; x. 3, &c. (See No. II.)



## IV. HE IS INVESTED WITH DIVINE ATTRIBUTES.

1. *Eternity*. Isa. ix. 6. Micah v. 2. John i. 1. Heb. i. 8-10; vii. 3. Rev. i. 8; ii. 8, &c.
2. *Omnipresence*. Matt. xviii. 20; xxviii. 20. John iii. 12. Eph. i. 23, &c.
3. *Omniscience*. John ii. 24; xvi. 30; xxi. 17. Col. ii. 3. Rev. ii. 13, &c.
4. *Omnipotence*. Matt. xxvii. 18. Phil. iii. 21. Heb. i. 2. Rev. i. 8, &c.
5. *Immutability*. Heb. xiii. 8. Mal. iii. 6. Comp. Heb. i. 12.
6. *Wisdom*. Col. ii. 3. 1st Cor. i. 24, 30.
7. *Holiness*. Acts iii. 14. 1st Pet. i. 19.
8. *Justice*. Acts iii. 14; xxii. 14.

## V. DIVINE WORKS ARE ASCRIBED TO HIM.

1. *Creation*. John i. 3, 10. Eph. iii. 9. Col. i. 16. Heb. i. 2. Rev. iv. 11.
2. *Supports all things*. Neh. ix. 6. Comp. Col. i. 17, and Heb. i. 3.
3. *Providential Government*. John iii. 35. Luke x. 20. Acts x. 26, &c.
4. *Wrought miracles in His own name*. Matt. viii. 3, 27. Luke ix. 1. John vi. 54, &c.
5. *Forgives sin*. Mark. ii. 7-10. Col. iii. 13.
6. *Dissolution and disposal of all things committed to Him*. Phil. iii. 21. Heb. i. 12. Rev. i. 5.
7. *General judgment committed to Him*. John v. 22, 27. Acts x. 42; xvii. 31, &c.

## VI. HE RECEIVES DIVINE WORSHIP.

1. *The worship of men*. Luke xxiv. 52. Acts vii. 59, 60. 2nd Cor. xiii. 14. Rev. i. 6.
2. *The worship of angels*. Heb. i. 6. Rev. v. 12-14.
3. *Of all creatures*. Rev. xi. 6-14.

## NOTE B.

## DEITY AND PERSONALITY OF THE HOLY GHOST.

## § I. THE HOLY GHOST TRULY AND PROPERLY GOD.

I. DIVINE NAMES ARE APPLIED TO HIM. Acts v. 3, 4. 1st Cor. iii. 16; vi. 19. 2nd Cor. vi. 16. John iii. 5. Comp. with i. 13. 2nd Cor. iii. 17, &c.

## II. DIVINE ATTRIBUTES ARE ASCRIBED TO HIM.

1. *Eternity*. Heb. ix. 4.
2. *Omniscience*. Rom. xi. 34. Comp. with Isa. xl. 13. 1st Cor. ii. 10. 2nd Pet. i. 20, 21.
3. *Omnipresent*. Psalm cxxxix. 7. Rom. viii. 26. Eph. ii. 17-18.
4. *Omnipotent*. Acts i. 8. Rom. xv. 13-19. Heb. ii. 4.

## III. DIVINE WORKS ASCRIBED TO HIM.

1. *Creation*. Gen. i. 2. Job xxvi. 13; xxxiii. 4.
2. *Providential renovation*. Psalm civ. 30.
3. *Miraculous agency*. Matt. xii. 28. Acts ii. 4; x. 3.
4. HE INSPIRED THE SACRED WRITERS. 2nd Tim. iii. 16. 2  
i. 21.
5. *He appoints and sends ministers*. Acts xiii. 2, 4. Comp. Matt. ix. 38. Acts xvi. 6, 7, 10; xx. 28.
6. *He distributes gifts according to his pleasure*. 1st Cor. xii. 6-11.

## IV. DIVINE WORSHIP IS PAID TO HIM.

1. *Angelic*. Isa. vi. 3.
2. *Human*. Matt. xxviii. 19. 2nd Cor. xiii. 14, &c.

## § II. THE HOLY SPIRIT IS A PERSON.

## I. HE POSSESSES PERSONAL QUALITIES.

1. *Intelligence*. 1st Cor. ii. 11, 12.
2. *Volition*. 1st Cor. xii. 11; xv. 18.

## II. HE POSSESSES PERSONAL CAPABILITIES.

1. *Of being vexed and grieved*. Isa. lxiii. 10. Eph. iv. 30.
2. *Of being blasphemed*. Matt. xii. 31, 32.
3. *Of being lied to*. Acts v. 3.
4. *Of being tempted*. Acts v. 9.

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### III. HE PERFORMS PERSONAL ACTS—Such as

1. *Hearing and receiving.* John xvi. 13, 14.
2. *Speaking, testifying, showing, teaching.* John xv. 26; xvi. 13, 14. Mark. xiii. 11. Luke ii. 26. Acts xiii. 2. 1st Tim. iv. 1. Rev. xiv. 13.
3. *Calling and sending messengers.* Acts xiii. 2-4; xx. 28.
4. *Commanding, forbidding, suffering, allowing.* Acts xvi. 6-7.
5. *Distributing gifts.* 1st Cor. xii. 7-11.
6. *Convincing.* John xvi. 8.
7. *Sealing.* Eph. i. 13.
8. *Sanctifying.* 1st Cor. vi. 11.

### IV. VARIOUS PROOFS.

1. *Personal honour applied to Him.* John xiv.-xvii.
2. *His office of comforter brings Him into comparison with Christ.* John xiv. 16, 17.
3. To suppose the Spirit to be the attribute of Divine power would make nonsense of Scripture. Consult Acts x. 38. Rom. xv. 13. 1st Cor. ii. 4.

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